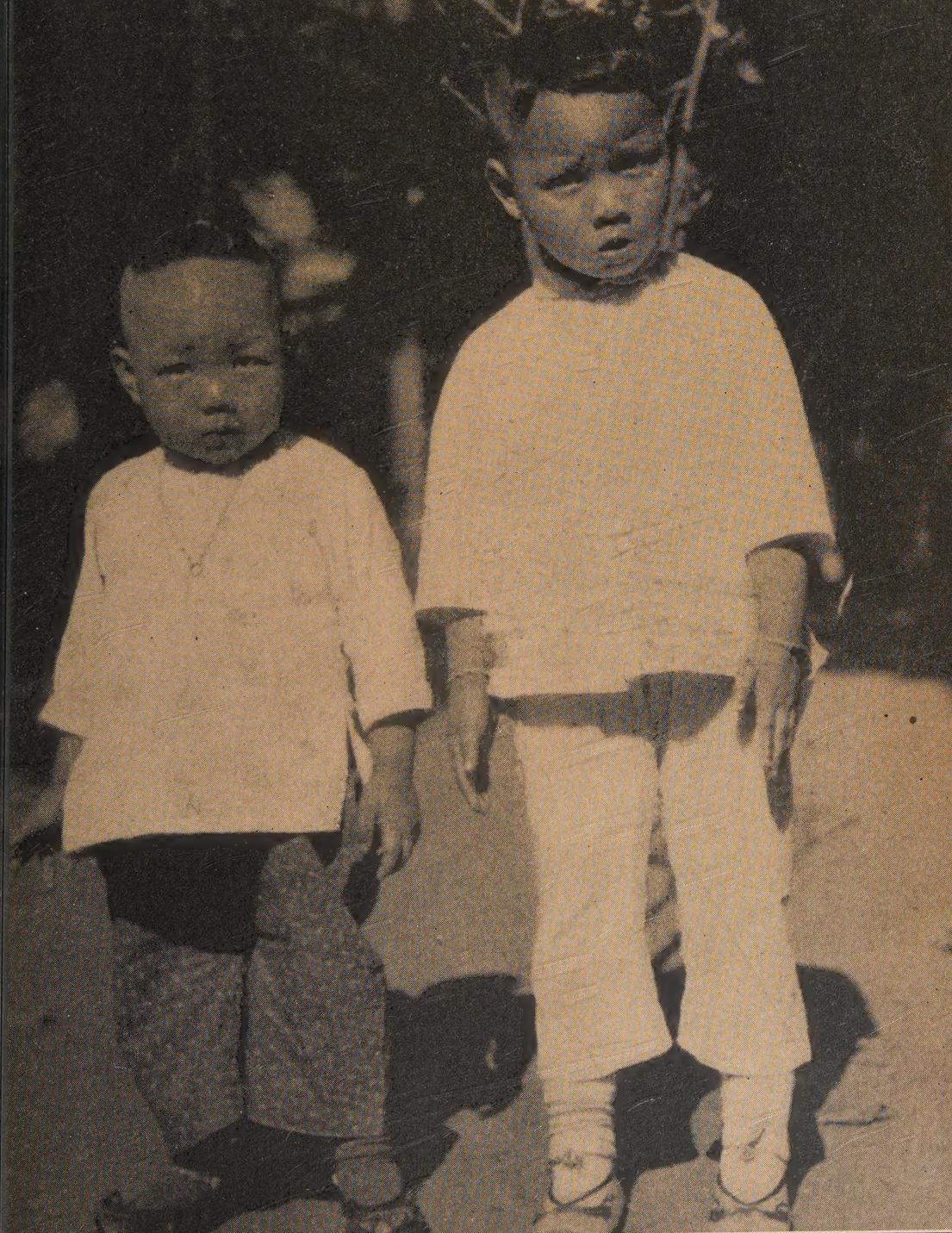


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Editor

KATHLEEN HORE
Assistant Editor

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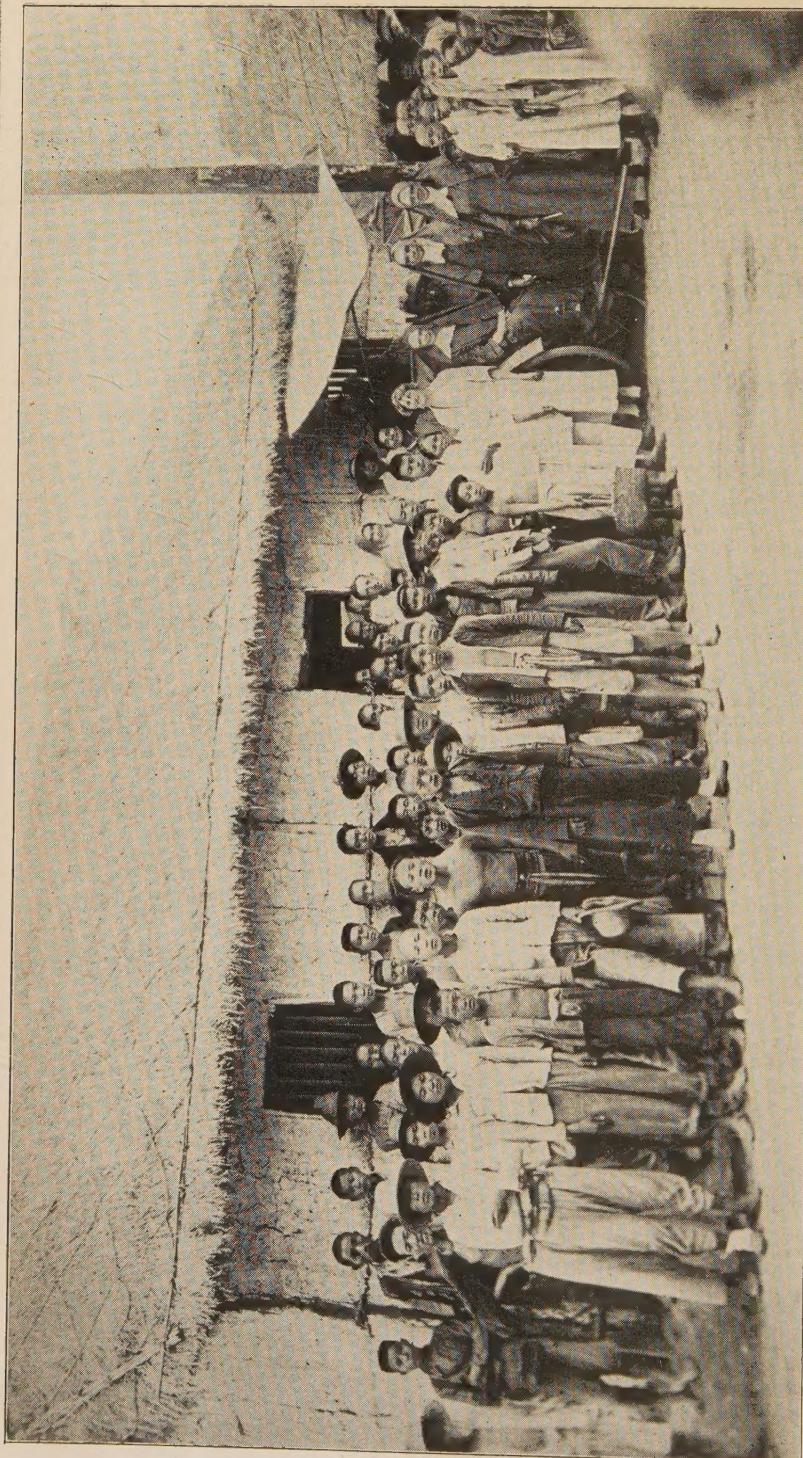
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(See "Round the World With Miss Lindley" page 496)

Round the World With Miss Lindley

VIII.—China: In the District of Anking

Miss Grace Lindley, the Executive Secretary of the Woman's Auxiliary, who is making a trip around the world to visit the missions in the Orient, has promised to share her experiences with the readers of *THE SPIRIT OF MISSIONS*. This is the eighth instalment of her journal.

“ONE seeing is better than a hundred tellings” is a Chinese saying first heard in Nanchang and we have verified its truth many times as we traveled in the diocese of Anking. Nanchang was the first place visited, for, although we left the boat we had taken from Hankow at Kiukiang, we did not

stop there but went right on to the former city most kindly conducted by the Rev. Amos Goddard. This time we traveled second class, completing our experiences of the different classes, for although we hear there is a fourth class we have had no opportunity of using it.

The Rev. L. R. Craighill met us as the train slowly drew in and led us to the river, where we got into a sampan and sailed to the other side, to take rickshas for the ride to the compound. Nanchang is an important city of 700,000 to 1,000,000, very little touched by Western civilization, an old education center and extremely interesting and picturesque. The old city wall is something to gaze at while you dream dreams of ancient days. It's not hard to do that in any Chinese city and you only have to keep your eyes open to see ancient dreams taking place!

There are many interesting things about arrivals. One is getting behind the walls into our mission compounds. These walls give no indication of what is behind them, so it is great fun to go through the gate, almost always into a charming place, always to find a



charmingly hospitable hostess to welcome you. The nicest time to arrive is in the afternoon just as tea is ready. It may be that while you drink it and forget you ever had a tiring journey you hear what you are to see and do.

We had arrived in Nanchang the afternoon of March 24, so the next morning gave us the opportunity of keeping the Feast of the Annunciation. The church is in a Chinese house with a roof over only part of it and except for the chancel it is very Chinese. The celebrant was the Rev. Mr. Den and the congregation was largely composed of men. On the women's side there were only four of us, three of the four being Chinese. What the Gospel means to women is a realization, ever growing keener as you go about this great land, and I could have found no place where I should rather have kept that feast than in a city of China.

Later that morning we went to see the boys' school in its new buildings and the church which is being built. It is all charming in its Chinese style; indeed it is so attractive and seems so sensible in its use of features belonging to this country that you wish the first missionaries had realized sooner the possibilities of Chinese architecture. After that we went to the Baldwin School, under the Methodist Board, a school in a charming compound with a delightful faculty, a principal who must be quite wonderful—judging from what was said of her, for she herself had left that morning for her furlough—and a most attractive and efficient Chinese vice-president, who presided and interpreted at the meeting.

That afternoon we had a garden meeting. Doesn't that sound attrac-

tive? And it was—barring the few minutes of speaking. There were men and women and fascinating youngsters and a Chinese orchestra and Chinese tea and cakes and watermelon seeds, which I cannot learn to eat as cleverly as the Chinese do! The next morning there was another visit to the boys' school, this time to talk to them, and a talk to the girls in the afternoon. All these speeches were translated by Mr. Den. Some day I should like to say something of my impressions of the Chinese clergy, for they are men of whom the Church should be proud. The more I see the more I am impressed by the Chung Hua Sheng Kung Hui (the Chinese Holy Catholic Church). Then there was some sightseeing and finally afternoon tea on the Lake.

The next day held a farewell and a welcome that were quite thrilling. After we had gotten on the train, Mr. Den and some of the Chinese congregation appeared and we drew out to the accompaniment of firecrackers! At the end of our day's trip came the most exciting welcome we have had in China, for on the platform at Kiukiang stood the boys of St. John's School and as we alighted (I can't use the less dignified expression "got off" for such an occasion) a long string of firecrackers attached to a long stick began going off and continued longer than we could stay, though at first I thought we couldn't leave while anything so exciting as those firecrackers was going on! We were put into rickshas and, led by the school and the band, we went through the city streets for a long way and then got out and walked through the two lines of boys drawn up before the school, greeted again by firecrackers. When I add that I spoke to those boys in the fine church, that they gave us a feast, and that the Chinese faculty gave a dinner, is it any wonder that I think St. John's, Kiukiang, one of the nicest schools in China? But, after all, this judgment is not based exclusively on the above facts!

We made Kiukiang headquarters for

several days, for we went from there to Kuling one day, returning the next. It rained almost all of those two days so that we saw the beauties of the mountains, to which our missionaries and hundreds more escape in the summer heat, through heavy clouds and mists. However, our chief reason for going to Kuling was to see the American school and it was worth seeing. The parting with children who have to be sent home comes soon enough. It is a comfort that it can now be delayed because the younger children at least can go to this school up in the mountains. Here is another opportunity for service, not perhaps called missionary, but quite possible of big returns in missionary enterprise.

Sunday in Kiukiang gave us an English service, for besides his work with the school Mr. Goddard has charge of the English church where the Church of England's Prayer Book is used and the King of England and the President of the United States are prayed for.

That day, too, gave us the pleasure of visiting the parish of which the Rev. Carl S. Lindstrom is in charge. Lunch at the house of the Chinese priest came first, and a delightful party it was. Then a short service for the boys of the school, for there is a school in connection with the parish, and a talk to them, and then a Chinese feast or meeting for the women and girls, at least I couldn't tell which it was and finally decided that it was both. It certainly was the former! Then around those buildings we went and longed to be able to give new ones. Such boys are worthy of different housing, just as such faithful service is worthy of better material recognition.

Anking was our next stopping place. Did you ever know of anybody arriving at or departing from that city except in the night? I was almost sorry when we heard that the boat from Kiukiang would leave in the morning, so getting us to Anking in the afternoon, but there was no need to worry. That accommodating boat didn't leave until 7 p. m. and at 2 a. m. we stood



ONE OF THE INCIDENTS OF MISS LINDLEY'S VISIT TO KIUKIANG

The school shown in the picture is supported by the boys of our St. John's High School in Kiukiang. The Rev. Amos. Goddard stands in the center, Miss Lindley at the right

on the deck as we came into Anking. An arrival at that hour is so interesting that your only regret is for the kind persons who meet you, Dr. Taylor and Mr. Sinclair in this case. We "held tight" to our bags and descended into the mob on the hulk and so ashore, and then got into sedan chairs. I wish I could describe that trip through the dark, quiet and, for once, uncrowded streets of an ancient city, the opening of the city gate and finally the chair being set down at the gate of the compound and the greeting at the Bishop's hospitable house. "All journeys end in welcome to the weary" has sung itself in my head many a time these months and, although not often weary, we have never failed of a delightful welcome worthy to be the forerunner of the "heart's true home."

That compound at Anking is too big and the work in the city too much for detailed description. Four days of delightful sightseeing, conference and visiting did we have, and even the weather was absolutely perfect. Just to name the places, there is in the compound the Bishop's House, with its attached little chapel, St. James's Hospital, such a fine worth-while place in

such apple pie order and cleanliness, St. Paul's school for boys, with the beautiful little church close by, St. Agnes's school for girls and the different residences. Outside the compound are Grace Church and the girls' school in connection with it, Mr. Thompson's industrial work and the coöperative industry which under Mrs. Lee has had such a remarkable development that out of it has grown a day nursery, a clinic and a model tenement.

Farther away is the Cathedral compound, with the homes of the Rev. Mr. Sinclair and the Rev. Mr. Yen, and the little house where Miss Barber lived and where Deaconess Phelps is taking her place while she is on furlough and continuing her own work as well. There is the girls' school in the new building given by the G. F. S. and here the new building for the women's school is going up in memory of Miss Sallie Stuart of Virginia. There is also the boys' school as yet in the old buildings where St. James's Hospital began but the Church has bought ground and there must be new school buildings, one hopes in a short time. It is as sad to be unable to write of all the workers as it was of the places, but

even if there were spare time, how could anyone tell all that is done by such persons as the Bishop, Mr. Lee, Mr. Shryock, Mr. Sinclair, Mr. Tompkinson, Dr. Taylor, Dr. Reid and Dr. Fellows, the fourteen women workers and the married women who are not down in the list as workers, but who are workers?

During the four days there were meetings, talks, firecrackers, and a beautiful scroll presented by the Woman's Auxiliary, and finally, to make it all complete, a departure at one a. m.

Wuhu was the next and the last place in the diocese. Here we were met by the Rev. Mr. Gowan and Sister Constance and Sister Eleanor, and our first undertaking was a conference to see how we could crowd into the short time of our visit all we wanted to do. In the end we had an extra day because only cargo boats happened to call on the morning we had expected to leave and they utterly refused to take women.

In the city itself we have St. James's Church and boys' and girls' schools. It was an interesting afternoon we spent there trying to attend an auxiliary meeting and a tea and be present at the service for the school boys, both of

which took place at the same time. We solved the question by speaking first to the women, leaving them to speak to the boys, and returning to them for tea, leaving them, however, before the feast was over to go to the big school for boys, just outside of the city, where Mr. Lanphear has charge. This school, with the chapel, Mr. Lund's and Mr. Gowan's houses and the compound of the Sisters of the Transfiguration are all on what is known as the Lion Hill property just outside the city proper. It was a privilege to speak to that big school of manly looking boys and young men.

It was a happy occasion, too, to speak in the beautiful new church of the Sisters to a congregation of women and girls. In fact, the time spent with the Sisters was all pleasure. There were the girls' school, the clinic and the industrial work to see, and all the loving service rendered through these means to the very poor who live in that part of the city. It was no hardship to have to spend that extra day there. We would have been glad to stay longer in Wuhu, or, for that matter, in any or all of the places visited in the Anking diocese.

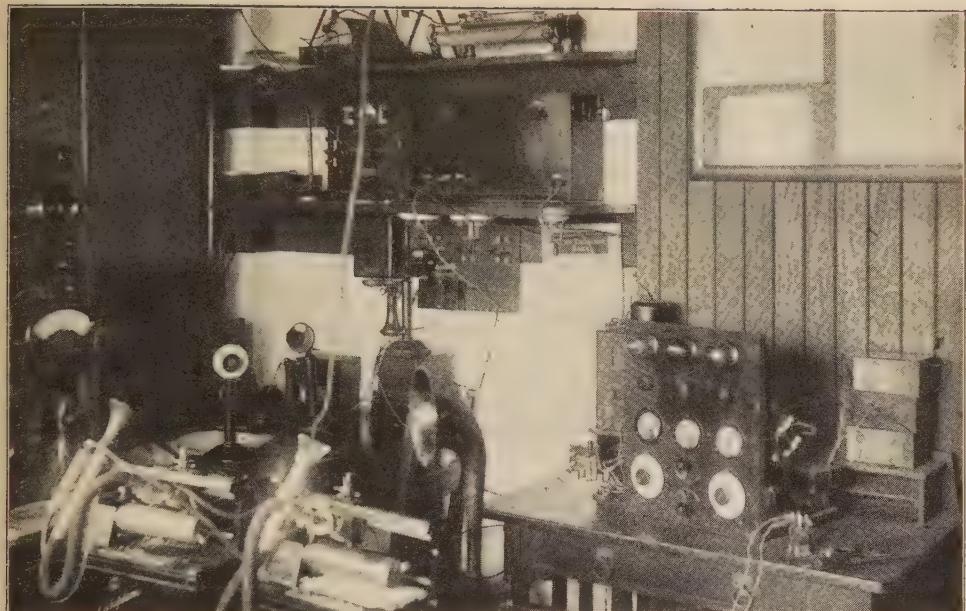
Fire Visits the "Happy Valley"

THE Patterson School for mountain boys has met with misfortune. The old homestead of the Patterson family in the "Happy Valley" of the Yadkin, in Western North Carolina, is in ruins. On Easter Monday fire broke out in the laundry building and, in spite of all efforts, spread to the main building which was completely destroyed. This old home of Samuel Legerwood Patterson, who founded the school, was a substantial building of brick, which housed some sixty boys who were being trained in agriculture, carpentry and other ways of making their living, beside receiving a good high school education. Many of the old students of this institution have made good and are now useful honorable men in various trades,

vocations and professions.

The whole estate consists of about 1,300 acres, of which 300 are cleared; large pasturage, much rich valley land, many fruit trees, a grist mill, machine shop, up-to-date farming equipment, ample water supply for ordinary purposes, electric lighting and motor power, saw mill, two cottages, barns, etc.

The Rev. Hugh A. Dobbin, the principal, who was himself a mountain boy and who has been in charge of the school for twelve years, is planning to rebuild at an early date. Archdeacon Joyner has known the good work which the Patterson School has done from the beginning, and he will be glad to hear from any friends who desire to have a share in setting the school on its feet.



FROM THIS RADIO ROOM IN ONE OF OUR SEAMEN'S CHURCH INSTITUTES THE FIRST CALL FOR MEDICAL AID FROM A SHIP WAS ANSWERED

This was the beginning of a movement which has now become national and has been an inestimable boon to merchant seamen

The Seaman Far From Home No Longer Homeless or a Stranger

By the Rev. William T. Weston

General Secretary, Seamen's Church Institute of America

ALTHOUGH the Seamen's Church Institute of America is still in its infancy, entering the fifth year of its incorporated life on June 14, 1924, and the youngest of the many agencies carrying on the work of the Church, nevertheless, it occupies a most unique position and one second to none in the Social Service program of this Church.

Immediately after our incorporation under the laws of the State of New York, July 14, 1920, the Seamen's Church Institute of New York, which had carried on a most successful and independent work for more than half a century, affiliated with the Seamen's Church Institute of America, thus

forming the nucleus around which this national organization grew by coördinating the already existing work for seamen carried on in several ports and by initiating work in those ports where nothing was being done in the interest of seamen.

We are now "carrying on" in sixteen stations or Institutes on the Atlantic, the Pacific and the Gulf coasts, and also in that far distant outpost, Manila, P. I. In these many institutes we are demonstrating a most practical application of the Christian religion, or what might rightly be defined as religion translated into terms of service.

To comprehend, even in a measure, the problem we are trying to solve, the

THE SPIRIT OF MISSIONS

needs we are endeavoring to supply and the service we are making an effort to render, one must become cognizant of the fact that the nature and calling of the seaman necessarily make him a stranger, homeless and for the most part friendless in every port. This condition of loneliness, with its reactions and a natural craving for a sympathetic companionship, leads the sailor into the resorts along the waterfront, where he too often falls prey to the spoilers of our national ideals and soon becomes an easy victim to the appeals of immorality which destroys the mental, moral and spiritual qualities of the man.

The conditions so common to the waterfront, with its every means for enticing these lonely strangers into the alluring dens of vice and sin, where every human passion finds its gratification and where the seaman is not only robbed of his wage, the reward for long hours of hard and perilous toil, but also of his character and his soul, were not created by him but rather created for him as the only environment in which he might live and move and have his being while in port and ashore. This condition is too often encouraged, if not actually defended and protected, by a respectable element of our society, who profess to be Christians.

To protect the sailor, the Church must go to him through her agency, the Seamen's Church Institute of America, and create for him an environment in which he may at least have an opportunity to live a normal life, by substituting for the influences and appeals to his lower nature a wholesome means for gratifying his natural craving for companionship.

To create this environment the many phases of our Institute work have been developed. Rooms and dormitories, wherein the seaman may find a clean bed and a healthy atmosphere free from the temptations of the waterfront lodging house; a postoffice, where he may find his mail when he arrives in port; a dunnage department where he

may check his gear, in most cases all his worldly possessions, knowing it to be safe until he returns to claim it; an employment bureau, where he may find a ship without being compelled to pay an exorbitant fee to a shipping master; a wage department or bank, for the safe keeping of his money against the crimps and crooks who are ever ready to exploit his generosity; a school, wherein he may find opportunity to advance in his calling; reasonable and wholesome recreation and entertainment—all these are necessary and essential factors and supply the means for the religious work, which is the great aim and end for which we labor. As a dynamic, essential in creating this desired norm, the Institute offers to the friendless a friend, to the homeless a home, and to the stranger cheer and comfort.

The following will reveal the accomplishments during twelve months:

Number of lodgings registered.	367,419
Pieces of dunnage checked.....	71,872
Pieces of mail received.....	199,363
Number of services held.....	670
Number of entertainments given.....	639
Money deposited for safe keeping	\$481,669.29
Number of men shipped.....	22,143
Number of men given shore jobs.....	1,480
Number of visits to hospitals by chaplains	5,591
Number of ships visited by chaplains	5,772
Number of packages of literature and books distributed...	118,961

Time does not permit of a detailed presentation of these many activities of Institute work, but I would set before you three of the greater acts of Christian Social Service that the Institute has done in a general or national way.

I. Sanitary conditions on board those ships that do not carry a ship's doctor and have no facilities for the care of sick or injured sailors are not what they should be, due in most part to ignorance regarding the most elementary rules for sanitation and hygiene. The result of such conditions has been prolonged and unnecessary suffering and, in not a few cases, per-



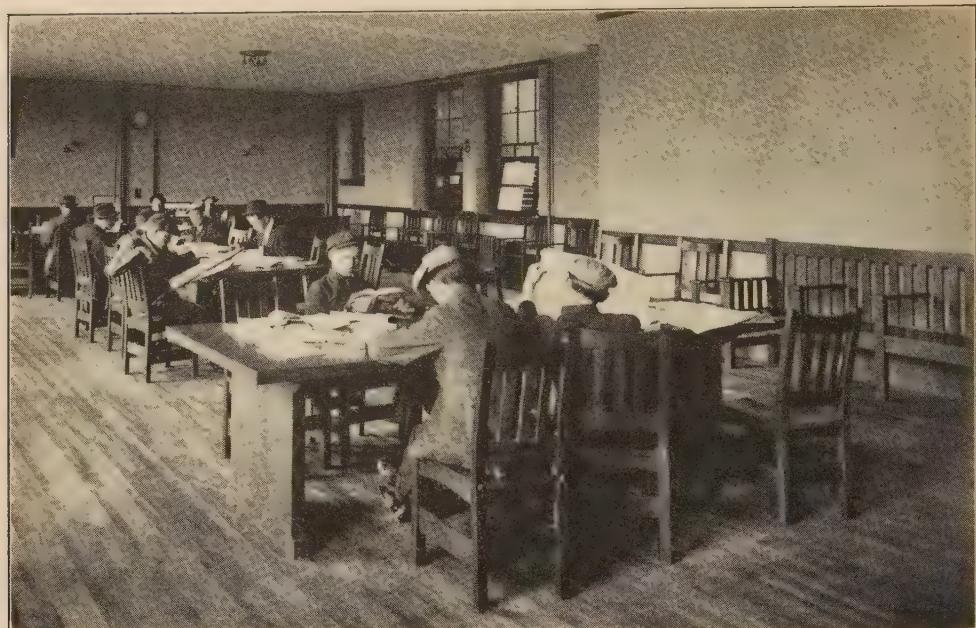
CLASS IN FIRST AID TO THE INJURED IN ONE OF OUR SEAMEN'S CHURCH INSTITUTES
Owing to the influence of the S. C. I., no master, mate, pilot or engineer can now obtain a certificate
unless he has passed an examination in first aid to the injured

manent disability, deformity and even death.

It was evident that something should be done to protect the welfare of our sick and injured sailors and, with a determination for action, the influence of the Institute was brought to bear upon the National Board of Supervising Inspectors of Maritime Affairs, with the result that the Secretary of Commerce approved an amendment to the Rules and Regulations prescribed by this Board, stating that no candidate for original license as master, mate, pilot or engineer should be examined until he had completed a course of instruction in the principles of first aid and had passed a satisfactory examination in this subject. This new law created the need for a basis of instruction and, to supply this need, there was prepared, under the direction of the Rev. Archibald R. Mansfield, D.D., Superintendent of the Seamen's Church Institute of New York, in coöperation with the United States Public Health Service, the *Manual on Ship Sanitation and*

First Aid for Merchant Seamen, a comprehensive textbook on ship sanitation with an outline of common medical and surgical conditions that obtain on shipboard, together with simple directions for the treatment of disease and also for the proper care of injuries. This book is now being used by seamen and the required examination is based upon its contents. The results of this act of service cannot be estimated.

II. Each step in the development of our service for seamen invariably creates the necessity for further action. With a knowledge of the care of sickness and injuries required for all men holding a license, the Institute recognized that there was an opportunity for greater service and a possibility for alleviating the obligation placed upon all officers by this added requirement. In order further to supply all necessary medical care to sailors at sea, and supplement the knowledge of the ship's officers, a radio was installed in the Seamen's Church Institute of New York, thus making it possible for any



A TYPICAL READING ROOM IN ONE OF OUR SIXTEEN CHURCH INSTITUTES FOR SEAMEN
Here men can read the news from their own home towns in their own tongue

ship at sea, needing medical advice, to secure the same promptly and without cost.

Our station was given the letters KDKF with precedence over every other call, with the exception of the S.O.S. When the description of an injury or the symptoms present with a sick patient were received by our station, they were communicated to the United States Public Health Service, where careful consideration was given and directions for treatment immediately returned to the Institute, whence they were transmitted to the ship at sea. Thus had sprung up a contact between the Institute and the ship, and the realization of the possibilities of serving humanity by wireless.

The following call for help was received from a ship far to the south in the Atlantic Ocean: "Prescribe for a patient with pains in pit of stomach no pain when quiet but when moving about loses breath vomits and is relieved of pain slight pain in back can not lie down." This message was com-

municated to the Hudson Street Hospital here in New York and inside of twenty minutes after the message was received medical advice was received by the master of the ship.

The number of calls from ships at sea being so great, during some eighteen months of experimentation, and the Institute now realizing that this service was of considerable value and from a small beginning had grown to great magnitude, efforts were put forth whereby the Radio Corporation of America, in coöperation with the United States Public Health Service, took over the work begun by the Seamen's Church Institute and inaugurated a free medical service to all ships at sea. This service has been extended and, today, medical advice may be received from stations in the Caribbean, Honduras, Costa Rica, Panama, Colombia and in Norway and Sweden, as well as from the many stations on the Atlantic, the Pacific and Gulf coasts of our own land. Other radio companies have entered into this service and the time is

THE SEAMAN FAR FROM HOME

not far distant when the work begun in so small a way will be international and world-wide in its scope.

Thus the influence of the Church, through her agency, the Seamen's Church Institute, has been able to inaugurate a social service program for all seamen, a service that could not have been carried on by parish or diocesan social service committees or commissions but only by an organization qualified to minister in a peculiar way to the many peculiar needs of our sailors.

III. Another phase of Institute work is to be found at Fort Stanton, New Mexico. Here, thirty-three miles from the nearest railroad station, is the United States Marine Hospital No. 9 for tubercular patients with about two hundred and twenty-five sailor inmates.

The medical staff ably and efficiently ministers to these men in their sickness; but when you realize that these men are thirty-three miles from anywhere and a thousand miles from home and friends and unable to do anything in the way of gainful employment or simply to make the time go by, surely it is not too much if they ask and expect the Church to send someone to bring a little cheer into their cheerless lives.

Our chaplain carries on the entire social service work at the station and for this work the Seamen's Church Institute of America during the past year has supplied stationery, two radios, a piano, books and sufficient funds to keep the Chaplain's Fund replenished. An example of how the Chaplain's Fund is used may be found in this single act:

A portable altar was built by a very sick seaman, for which the chaplain paid him thirty-five dollars. This money purchased a ticket to Chicago, where a wife and family awaited the sick sailor. A few days after his homecoming he passed away—two weeks from the time he received his pay for building the chaplain's altar. Without this money he would have died at the Fort, for there was no other way possible for him to have obtained transportation.

The Seamen's Church Institute of America struggles on to serve the least of these His brethren, to feed the hungry, clothe the naked, visit the sick and those in prison, take in the homeless, cheer the sorrowful and befriend the friendless; that in so doing it may serve Him who went about doing good.

Girls' School at Anvik Destroyed by Fire

A TELEGRAM from our veteran Alaska missionary, the Rev. John W. Chapman, D.D., tells of the total loss by fire of the girls' school at Anvik. The fire caught in some unknown way from a smudge that had been started outside to keep off the mosquitoes, Alaska's fearful summer pests.

Dr. Chapman telegraphs the Department of Missions saying it is important that he should have at once \$2,500 "to provide shelter for the women missionaries and children, and to replace lost necessities for immediate use."

Bishop Rowe is now "somewhere in the Arctic" on his way to Point Hope. He will be out of communication with the rest of Alaska and with the Depart-

ment of Missions until early September. But the Alaska winter is coming on and Dr. Chapman and those for whom he is responsible cannot wait the Bishop's return.

So once again it becomes the duty of the Secretary of the Department of Missions to act for the Bishop. Dr. Wood will be glad to receive and forward without delay to Dr. Chapman such help as the friends of Alaska desire to send at this time.

The burned building was an old one, about worn out and of little value. Bishop Rowe and Dr. Chapman planned to replace it soon in accordance with the scheme of gradual rebuilding started some years ago.



SOCIAL SERVICE WORKERS FROM THE UNITED STATES AND CANADA

The Right Rev. James Fielding Sweeney, D.D., was the host of the conference

“Blue Prints” Not “Snapshots” at Toronto

American and Canadian Social Service Conference Proves of Practical Value to Large Gathering—Leaders in Many Fields Have Part in Program

By the Rev. G. Warfield Hobbs

“STRONG on Snapshots, but Weak on Blue Prints”—herein lies a very impressive indictment of much that is undertaken in the name of Churchly enterprise. It comes to mind at the beginning of this brief review of the Fourth Annual Conference of the Social Service Workers of the Protestant Episcopal Church held recently in Toronto, because on each of the four days of this Conference it became increasingly apparent that here the effort was to sidestep the emotions, omit the inspirational phase, find and achieve “blue prints”, so that each of the score of delegates might return to the home field and the old problems with real help, better able to cope, to succeed.

This was the fourth annual conference. The first was held in Milwaukee in 1921, the second at Wickford, Rhode Island, in 1922, the third at Washington, D. C., last year, and finally the gathering of this year in Toronto.

Each has been an improvement upon the last. General and group meetings have enjoyed helpful guidance from distinguished leaders in practically every realm of social responsibility. The conferences have been progressively helpful. The last added the feature of international coöperation, for, simultaneously with the American groups social workers of the Church of England in Canada met separately and faced their own problems, or jointly with American visitors found knowledge and helpfulness from interchange of problem, method and experience.

Dr. John A. Lapp, a Roman Catholic, described the work of the National Catholic Welfare Conference of which he is co-director with the Rev. John A. Ryan; the Rev. F. Ernest Johnson, of the Federal Council of Churches, brought inter-communion experiences; the Rev. Albert W. Taylor, of the Church of Christ (Disciples),



GATHERED IN CONFERENCE IN TORONTO, CANADA, JUNE, 1924
Bishop Sweeney sits in the middle, the third from the right in the left-hand picture

brought a message from the activities of that Communion; Professor Hornell Hart, Department of Sociology, Iowa State University, provided one of the high points of the whole gathering in his discussion of the application of the case method in divorce; while Mr. W. A. McKibbon, of Seattle, a Baptist layman, told of combat with the narcotic evil waged by the White Cross Society.

Our own Church and the Canadian Church provided leaders from many fields of social service, while Dean Charles N. Lathrop, of the National Council, the president of the Conference, skilfully directed the program for all of the general sessions, prompted inspiring discussion, interposed opposition to the parliamentarians and the resolutionists, and frequently at the request of the Conference delivered illuminating explanations of his department's enterprises and of the spirit with which it undertakes to clarify and reduce to practical terms the social implications of the Gospel.

The Rev. Dr. Bernard Iddings Bell, D.D., president of St. Stephen's College, was chaplain for the Conference. His address on Saturday night at a service preparatory to the celebration

of Holy Communion early Sunday morning stressed the fact that every helpful deed had a sacramental aspect, and painted in broad and vivid hues the spiritual background which ennobles the activity of the social worker.

Dr. Bell delivered a second excellent address to a great congregation in St. Paul's Church on Sunday afternoon. There were three methods of social work, he declared, the first to bring about reform by law, the second by scolding or criticising those who needed aid or had transgressed, and the third by the far more preferable Christian way of friendship or fellowship with affection, combined with the power of example and the faith which characterizes the true brotherhood of man.

Group meetings which proceeded simultaneously with the general conference were held by the Girls' Friendly Society, the Church Mission of Help, the Brotherhood of St. Andrew, City Mission workers and others with interests confined to particular fields or particular localities. For instance, three of the provinces of the Church were officially represented and provincial groups met and organized and prepared to carry the social gospel more effec-

tively in as many regions of the Church.

In a summary of the work of the Department of Christian Social Service, Mr. Alfred Newbery, assistant secretary, declared that among seventy of the eighty-seven dioceses which had responded to a questionnaire asking for the aims, objects and achievements of departments, forty dioceses named as one of the chief hindrances to more efficient service "lack of interest among the clergy", showing that educational work remains to be done.

The problem of divorce was introduced for the first time in these annual conferences in a paper presented by Dr. Hart, of Iowa University, a statistician who summarized the results of a study of one hundred divorce cases brought before a Cincinnati judge who has achieved gratifying results by adding a social worker to the staff of the court. Dr. Hart established a sure foundation for the importance of his study by the assertion that in 1887 one of every seventeen marriages culminated in the divorce court, a record regarded at that time as alarming enough but relatively insignificant against the fact that today one marriage in every seven proves disastrous. Dr. Hart arrives at three definite conclusions from his examinations of these cases. First, that ninety-five per cent directly involve sex problems; second, that divorces result twice as often where there is no religious service at the marriage; and third, that where the wife is under twenty years of age and the husband more than five years her senior the result is disastrous in the proportion of seven to one.

Further detail of Dr. Hart's findings cannot be given here but his paper will prove one of the most valuable among those incorporated in the published proceedings of the conference. In every paragraph will be found a challenge to the Christian Church.

The element of "blue prints" was present most impressively in a report made by the Rev. William T. Weston, of the Seamen's Church Institute, covering the activities of that institution.

Readers will find the gist of that message elsewhere in this number. Certainly the Church is in the way of fulfilling her responsibility to that appealing group of men who follow the sea.

Equally important with the divorce problem and its discussion was the round table on "Ethical Forces in Advancing Standards in Industry," led by Miss Mary Van Kleeck, director, of the Department of Industrial Studies, Russell Sage Foundation. The particular problem involved was made evident by effort to have the conference express itself upon the strike of postal employees then in progress in Toronto and elsewhere in the Dominion. This presented a difficult situation since the American group were guests of the Canadians and it was not felt to be within their province to project themselves into a local problem. The whole question was finally placed in the hands of a committee. Miss Van Kleeck's purpose broadly was to evolve a plan whereby the Church should be made ready for more definite action upon the part of the general convention in 1925 at New Orleans when that body will be asked to pronounce upon the Church's relation to industry.

The Canadian representatives made important contributions to all the sessions. Bishop Sweeney, of Toronto, welcomed the guests, was celebrant at the Holy Communion, was host to a most delightful garden party and frequently dropped in on the sessions. Dean Vernon, director of the Council for Social Service of the Church of England in Canada, was indefatigable in his efforts to make the gathering a success.

The business session of the Conference elected the following officers for the ensuing year: President, Dean Charles N. Lathrop, of the National Council, executive secretary of the Department of Christian Social Service; First Vice-president, the Rev. Charles L. Street, of Chicago; Second Vice-president, the Rev. R. Cary Montague, of Virginia, and Secretary, the Rev. R. P. Kreitler, of Pennsylvania.



BISHOP ROBERTS IS BESIEGED FOR HIS AUTOGRAPH

The Suffragan Bishop of South Dakota captured the imagination of the boys by his stories of the romance of missionary pioneering

Some Future Bishops and Priests

A Face to Face Meeting With Two Hundred Boys in Dr. Drury's Conference on the Ministry

By the Rev. William E. Gardner, D. D.

Executive Secretary Department of Religious Education

IN June of this year two hundred boys lived for the best part of a week at St. Paul's School, Concord, New Hampshire, with thirty "regular he-men ministers," as the boys called them. There were two bishops, a college president, and many parish priests. The boys and the ministers slept in the same dormitories, ate at the same tables, swam, golfed, and played tennis and baseball together, while the topics of addresses and conferences on the vocation of the ministry, were discussed naturally and in relation to the fun and facts of life.

"Dr. Drury's Conference" is the most descriptive name to give this second gathering of high school boys. Dr.

Drury, the headmaster of St. Paul's School, would be the first to deny this title. He would point to the Rev. R. B. Ogilby of Trinity College, the Rev. W. T. Hooper of Hartford, Connecticut, the Rev. W. Russell Bowie of New York, Mr. A. Felix Dupont of Wilmington, Delaware, and Mr. Harper Sibley of Rochester, New York (a committee appointed by himself), and to the Rev. W. W. Reid, chaplain of the school, who managed details, as the responsible persons. In turn they would point back to Dr. Drury, and so the tagging of responsibility would go on.

In truth the conference is very much a contribution of St. Paul's School to



A SNAPSHOT OF THE CONFERENCE IN A MOMENT OF RELAXATION

Taken outside the beautiful chapel of St. Paul's School. Unfortunately Bishop Slattery (the central figure) for once in his life turned the wrong way!

the Church. The idea was proposed by a St. Paul's boy, who has financed both this conference and that of 1922, and who desires to remain anonymous. Whoever and wherever he may be, may this story in THE SPIRIT OF MISSIONS say to him that, in the judgment of many, he has made possible, more than any other single man, the clarifying of the tasks of the minister and the recruiting of the rising generation for the tasks.

The story of the conference centers about the boys and the group leaders.

Among the boys were many sons and relatives of ministers. The heartiness of the services in the chapel showed that back of every boy was an interest and devotion to the services of the church which came from choir membership, from being acolytes, or from good training in the Church School.

They were all glad to be there. One boy who had received no encouragement from his rector or parish, went into the fields and earned the money for his railroad ticket and literally pushed his rector into sending him. Another boy who had been at the 1922 Conference was so anxious to come to this one that he went to another parish

and asked an appointment because he thought his own parish could not appoint him the second time.

The clearly-announced rule that no boy was to be urged to pledge himself for the ministry was met by great frankness on the part of the boys. Some said they "were on the fence", others that they "hoped to be one." Some said they came because, while they wanted to be engineers or business men, they wanted to know "what the minister did with his day." One boy intended to be a physician, but after Dr. Ogilby's story of his experiences among the sick in the Philippine Islands he decided with considerable emphasis that he would give his first five years to the Church "as a doctor in some hard mission field" because of the wealth of experience and the satisfaction of being where he was greatly needed.

There was much less of the usual effort to give the answers the boys thought the ministers wanted and in general came up to pious expectations. They were thinking about life work. Everywhere there was evidence that they wanted to see and do things that were worth while.



BOYS ON THE FENCE AT THE ST. PAUL'S CONFERENCE

Some of the boys were "on the fence" both literally and metaphorically, but they were all dead in earnest about their vocation in life

Every group leader had at least one personal conference with each boy in his group. The willingness and desire of the boys to have these conferences was a touching evidence of the eagerness of youth to be guided by the man, if only he is sure of the man. The afternoon period for athletics was followed by a "tea hour" with lemonade and cakes. This was the best time for the conference, and the boys hurried from the fields and rushed their dressing "for a date with Mr. —" during the tea hour, with much the same eager anticipation which preceded the sports of the afternoon. Some boys said that the addresses in the big schoolroom "were great," but they got more from the small group meeting each morning when each leader spent an hour and a half with his seven or eight boys.

To the thirty ministers who acted as group leaders the conference meant a clarifying of a man's mind on his task. Each man had to push the minor and unessential things which bulk large in the average minister's life into the background, and let the wonder and glory of the office have full attention. No minister came from the conference without a deeper recognition of the

miracle of life that is being constantly enacted in the ministry when minds and souls are led into God's Presence. Whatever ideas of the minister the boys may have on the surface, they all believe that the office is essential, and that a man at his best is the first requirement. This was shown in one incident with a touch of humor. In one conference the boys were asked to write a list of the essential characteristics of the minister. This was read at one of the late evening conferences when the group leaders gathered alone to discuss the work of the day, and pray together. The list began: "The minister must be a spiritual man; he must be a good mixer, able to talk to boys and girls; he must be a good business man; he must know about music, etc., etc." As the long and definite list continued the humor of the group turned to silence which was broken at the end by one of the leaders who added quietly "and have wings."

The principal speakers were chosen to present special aspects of the minister's life. Bishop Slattery (Massachusetts) spoke every morning on the intellectual, pastoral, and personal life. Every afternoon Bishop Roberts (South

Dakota) presented the work of the minister in the West, emphasizing the priest as a man, a citizen and a servant. Canon F. G. Scott of St. Matthew's Church, Quebec, described the priest. Canon Scott was chaplain of the First Canadian Division and was decorated by the King. His illustrations of the priest's services in the trenches gave every boy a new idea of the minister's task. Dr. Ogilby gave an address on missions and the last evening was spent in the chapel, where Bishop Brent conducted a preparation for the corporate communion which closed the Conference. Bishop Brent

gave a moving picture of the life of the layman Robert Hallowell Gardiner.

Plans for future conferences were discussed by the leaders and Dr. Drury and the committee were requested to consider the suggestion of holding an annual conference for the three eastern provinces, adding a conference for college students, so that every other year high school boys would be given an opportunity to hear about the ministry, while on the alternate year students would be assembled, an effort being made to secure those who had attended some previous conference as high school boys.

What Are You Going to Read This Summer?

Here Are Some Suggestions to Help You in Your Choice

By William E. Leidt

Assistant Secretary, Educational Division, Department of Missions

If you open any magazine today you probably will find at least one advertisement of "Bon Voyage Boxes of Books". A few days ago, I passed a large book store with an entire window devoted to these boxes, and shortly afterwards I picked up a magazine in which one of the "Bon Voyage" advertisements again drew my attention. I began to wonder what sort of books were put in a *bon voyage* box and why? Then I decided to make up a box of my own, full of books that I would like to read whether my summer was going to be spent crossing the ocean or whether it was going to be spent here in the United States at home on my front veranda or off somewhere on a holiday.

It was not easy to decide what to put in my box; I had to think about what summer reading was, what books I wanted to read and had neglected during the winter, what would satisfy different moods—there had to be variety—and many other things. But at last I selected half a dozen books that I thought would make good summer reading. Those of you who are puzzled

over what to read this summer may like to know what I included.

The Wallet of Kai Lung by Ernest Bramah was my first selection. Its exotic cover of solid oranges, blues, and greens leads one to wonder what manner of book it is. The interest evoked by the cover is heightened and sustained throughout the collection of Chinese stories which Kai Lung, the teller of tales, relates as he wanders from village to village in China and gathers about him groups of country folk eager to listen to the stories which he has to tell. One day while passing through a lonely wood Kai Lung is made prisoner by one Lin Yi, head of a robber band. He is taken to their stronghold and finding himself in a disagreeable position gains Lin Yi's permission to tell the story of the transmutation of Ling—a deliciously whimsical fabrication with many delightful turns and flights of imagination. And so Kai Lung plies his trade to extricate himself from disagreeable situations, or to groups of villagers who, for the privilege of listening to him, fill his bowl with small cash.

WHAT ARE YOU GOING TO READ THIS SUMMER?

Many a "golden hour" can be spent with Kai Lung. Apparently Mr. Bramah was aware that the hours spent with Kai Lung were indeed golden for when he wrote down more of his tales he gathered them together under the title, *Kai Lung's Golden Hours*. In a preface to this second book, Hilaire Belloc writes: "*Kai Lung's Golden Hours* is worthy of its forerunner. There is the same plan, exactitude, working out and achievement; and therefore the same complete satisfaction in the reading, or to be more accurate, in the incorporation of the work with oneself." Something of the truth of this judgment is contained in any number of passages which might be quoted, but one or two will suffice:

"After secretly observing the un-studied grace of her movements, the most celebrated picture-maker of the province burned the implements of his craft and began life anew as a trainer of performing elephants."

Or this:

"It has been said,' he began, at length withdrawing his eyes reluctantly from an unusually large insect upon the ceiling and addressing himself to the maiden, 'that there are few situations in life that cannot be honorably settled and without loss of time, either by suicide, a bag of gold, or by thrusting a despised antagonist over the edge of a precipice on a dark night'."

Kai Lung's Golden Hours is concerned chiefly with the adventures of the wandering teller of tales while in the hands of the Mandarin Shan Tien. Of the many stories he weaves to save himself from destruction, of peculiar interest is *The Story of Wong Ts'in and the Willow Plate Embellishment*. Anyone who has eaten from willow plate china will read with interest this story of its origin. The golden hours will end all too soon but they bear reading and re-reading. Especially do I recommend them to be read aloud. For that they are admirable. The price of these books is \$2.50 each.

Many to whom China means Shanghai, Canton, Hankow, Peking, and the

other large centers will have met in Mr. Bramah's tales a China with which they are entirely unfamiliar, a village China. Yet the village life of China is the predominant one—fully three-quarters of the vast population of China today lives in rural communities, villages and small towns. I know of no better study of this phase of Chinese life than *Village and Town Life in China** by Y. K. Leong and L. K. Tao. Both of these Chinese have lived in England for some years and have had unusual opportunities to study other forms of civilization than their own. Mr. Leong received the degree of B. Sc. in 1914 and is still a student in the Sociological Department at the London School of Economics. Mr. Tao received the same degree from the University of London, in 1913, and is now lecturing in the University of Peking. Both Mr. Leong and Mr. Tao have had a wide experience with village and town organization outside of China and in bringing to the West a study of their own land they have drawn freely upon this knowledge so that the Occidental might the more easily understand Chinese life. The book is divided into two parts: part one entitled *The Internal Working of a Chinese Village* deals with the political position of the village within the empire, the ancestral hall, and the village temple; part two considers town administration especially in its political, economic, and social aspects, considerable attention being paid to the popular aspect of Chinese Buddhism.

The trip abroad or the vacation on the front veranda may bring us face to face with the race problem and as Christian men and women we will have to give thought to what our attitude towards other races must be—not only our own attitude but the attitude of the nation of which we are a part. In a new book, *The Clash of Colour*,* a *Study of the Problem of Race*, Basil Mathews presents a very readable and exceedingly sane and practical consideration of the whole subject. The keynote of the book is sounded in the first

THE SPIRIT OF MISSIONS

few sentences of the author's preface: "The challenge of Mount Everest and that of the Race Problem are closely parallel. They are both of them, in their separate ways, the biggest thing in the world. Each has hitherto defied man's efforts. Yet each makes an irresistible call to the adventure of facing its perils and defying its difficulties.

"The very fact that the new post-war race problem is the supreme feature in the world-landscape today, and that it lies right across the path of the onward trek of mankind, makes the attack upon it as inescapable for us as it is fascinating."

The Clash of Colour begins with a very lucid account of the position of the white man in the world today and how he achieved that place. On this foundation, Mr. Mathews builds a consideration of the race problem with all its ramifications. After he has presented the situation in the Pacific, in Africa, in India, and elsewhere he faces the problem and points out the solution, a solution that demands the interest and co-operation of every Christian, individually and collectively. It is a short book. But it is well worth reading. The price is 75 cents in paper.

Africa has been the subject of a large number of books recently—*The Dark Continent*, *Brightest Africa*, *The Black Republic*—and now we have a small volume by our own Bishop in Liberia, the Rt. Rev. Walter H. Overs, Ph.D., called *Stories of African Life*.* Both since becoming a bishop and before, Dr. Overs traveled extensively over Liberia, along the coast and far in the interior, frequently being the first white man to penetrate a remote region. From this wide experience he has written down interesting and unusual episodes in his work. The stories which tell of African forests and rivers, of the Egungun and witch doctors, of Mano, the king's son and Kota, the Kru girl, and many other exciting things, are intended primarily for boys and girls, but they make good reading for grown-ups too. The price is \$1.00.

Of a character quite different from the books above mentioned is *The Wicket Gate or Plain Bread* by the Rev. G. A. Studdert Kennedy. All those who heard Mr. Kennedy speak while in the United States during the past winter will have an opportunity in this book to renew their acquaintance with him, and those who missed him will have a chance in this study on the Lord's Prayer to see something of the force and inspiration that he was to all who heard him. *The Wicket Gate* is really a remarkable book. Taking the Lord's Prayer petition by petition, Mr. Kennedy considers it in all its implications—petition by petition the social aspects of Christianity are revealed clearly and understandingly. And when we have finished, we realize the force that the Church could exercise in the world today if everyone, seeing the social and international problems with which we are confronted, knowing that where God is there is Heaven, would seek for a knowledge of God and would give that knowledge of God to others round about. Mr. Kennedy has seen the vision of the accomplishment of the Kingdom of God on earth; he has also seen the agony and distress in which the world is today. Seeing both he has been able to point the way in a very practical manner. This book is one which everyone will want to keep ever at hand to dip into again and again. The price is \$1.50.

I was about to close my *bon voyage* box when I noticed a little space into which a small thin volume would fit. *By an Unknown Disciple** was published some years ago but is ever of interest. Here again we read the story of our Lord's life told, presumably, by one of the crowd who followed Him. The record has a freshness and insight which make it a fascinating book—just the thing, it seems to me, to read when we are a bit tired of books and people and need refreshment.

* Books marked with an asterisk are in the Library of the Church Missions House.



South Dakota's Calamity

**Tornado Rushes Across the State Leaving Death
and Destruction in Its Wake.**

By the Right Rev. Hugh L. Burleson, S. T. D.

Bishop of South Dakota

THIS IS THE BISHOP'S CHAIR FROM THE CHAPEL OF THE HOLY COMFORTER, LOWER BRULE, WHICH WAS CARRIED A MILE THROUGH THE AIR AND SET DOWN UNHURT IN THE MIDDLE OF A CORNFIELD!

ON Saturday evening, June 14, the most devastating tornado which has visited South Dakota since the coming of the white man swept over the State from northwest to southeast. Some thirty lives were lost and millions of property destroyed. The chief center of violence seems to have been along the Missouri River in the central part of the State.

At the Big Bend of the Missouri, where the river runs practically from the west to east, lie two of our Indian reservations—Crow Creek on the North

and Lower Brule on the South. Crow Creek is well known to all our missionary readers as the scene of the life and labors of the Rev. Hachaliah Burt, who went there as a deacon and spent his entire ministry of forty-five years in building up the Church. He is now buried among the people whom he loved and who adored him. He built Christ Church, the central church at the agency at Fort Thompson, and four other chapels dot the reservation in every direction.

When this storm passed Christ



WHAT WAS LEFT OF ALL SAINTS' CHAPEL, CROW CREEK, AFTER THE TORNADO
With a heavy heart Joseph Lodge, the catechist, is inspecting the ruins



CHRIST CHURCH, THE CENTRAL CHURCH OF THE CROW CREEK RESERVATION

Still standing but minus chimneys and spire. The outbuildings were wrecked and the spire sliced off as if by a giant knife

Church at the agency was still standing, bereft of its spire, chimneys, etc. There was considerable damage to the mission buildings. Of the two churches on the east end of the reservation, St. Peter's was totally destroyed, and St. John Baptist blown from its foundation and badly wrecked. Both chapels on the west end were mere heaps of tangled wreckage strewn over the face of the prairie.

On the Lower Brule Reservation, south of the river, enormous damage was wrought to the agency church of the Holy Comforter. This was one of the largest and best equipped of our Indian churches, and was completely demolished. The mission dwelling alongside has suffered severely. One chapel on the east end of the reservation, St. Alban's, burned last summer and was in process of re-erection. It had been enclosed and the work of finishing was under way. The storm left nothing except the piles of lumber yet unused.

On the west end of Lower Brule we have three chapels, each fifteen miles apart. Messiah, nearest to the agency, by some freak of the storm, escaped with only slight damage. This is the

more strange as it was one of the oldest and most infirm of all our buildings and stood in an exposed situation on a high bluff above the Missouri. Holy Faith, fifteen miles farther west, was blown from its foundations, but can be replaced and restored. Holy Name, at the extreme western end, was reduced to splinters. The whole building was taken up, carried over a fence, deposited 300 feet from the foundation and literally blown to pieces. The floor, practically intact, stands on the prairie with a white font in its center and the roof of the belfry nearby.

Out of the ten churches on the two reservations, therefore, two remain standing and usable, two have been blown from their foundations and seriously wrecked, and six have been demolished, sometimes with such completeness that little remains except the foundation-stones, chimney-bricks and the bell. An estimate of the loss is given in tabular form at the close of this article. It amounts to about \$6,000 on each reservation, with an allowance of estimated salvage from materials which may be used in reconstruction. It may run considerably higher, as the value of the salvage is

SOUTH DAKOTA'S CALAMITY

doubtful. Also the six chapels must be refurnished. Altars, organs, seats and chancel furniture in most cases are utterly ruined. The probable loss, therefore, is not less than \$15,000.

Each of the chapels carried insurance, but the total will probably not exceed a third of the loss. It is difficult to insure fully these scattered buildings that stand alone on the prairie, utterly destitute of fire protection. The Indian people are already doing what they can, but the serious financial condition in South Dakota has borne cruelly upon them, and they have little or nothing to give beyond the labor of their hands. At least \$10,000 appears to be needed to replace the loss.

South Dakota must make its appeal to the General Church and is grateful that the appeal has the cordial approval of the National Council. The illustrations accompanying this article will be the best demonstration of the need. Those interested can secure full details by writing to the Bishop, or J. M. Miller, Executive Secretary, Box 517, Sioux Falls, S. D. All gifts for reconstruction should go to Mr. Miller, the Executive Secretary, that they may be properly acknowledged, disbursed and accounted for. A leaflet showing the extent of the disaster has been prepared and may be procured in any quantities on application to the Executive Secretary.

Crow Creek:

Christ Church	\$ 500.00
St. John Baptist	300.00
All Saints (demolished)	1,500.00
St. Peter's (demolished)	2,000.00
Ascension (demolished)	1,700.00 \$6,000.00

Lower Brule:

Holy Faith	150.00
Messiah	50.00
Holy Name (demolished)	1,500.00
St. Alban's (demolished)	1,300.00
Holy Comforter (demolished)	3,000.00 \$6,000.00

The total for both reservations is \$12,000. These figures presuppose a certain percentage of salvage. If this is not realized they must be increased. Also, there must be furnishings for six chapels. The actual loss may reach \$15,000.

(Note: For other pictures of the South Dakota calamity see the Pictorial Section, page 518)

Next Month

IN September we will publish the life story of Helen S. Peabody, for thirty-eight years Principal of All Saints' School, Sioux Falls, South Dakota.

Somewhat out of our usual course will be a delightful essay by Henderson Daingerfield Norman on loving God "with all our mind," inspired by the Church's program for Religious Education.

In her world tour Miss Lindley has reached the district of Shanghai and writes of our many institutions there, including St. John's University and St. Mary's Hall.

The article by the Rev. E. L. Haines on the status of woman in Liberia, promised for August, was unavoidably put forward to September.

Children for a Day

Mothers and Grandmothers Join in Fun and Frolic in a
Japanese Kindergarten

By Jane McCarter Welte

“K YOTO made, Osaka made,
Kobe norikai”!

Thus sang the leader at the graduation party of the Heian Kindergarten connected with St. Agnes's School, Kyoto, and fathers, mothers, grandmothers and friends “norikaied” or changed seats with a rush.

It was the children's own plan. “Let's invite our mothers to play with us,” they said, and their teachers, ever eager to bring the mothers into a Christian atmosphere, were delighted with the plan.

Thirty mothers and friends, some with babes on their backs, many with tiny kimonoed youngsters hanging on to their skirts, came to that graduation party and, after admiring the hand-work displayed and each one picking out the work of her own child, they squatted on their *zabuton* and listened to the kindergarten songs and stories.

Then the little ones became builders and piled their gift blocks into houses and churches, flower markets and car sheds. Delighted, the visitors passed about and viewed the results as each child seriously explained the architecture.

Soon the signal was given and the tiny graduates bowed solemnly before their guests and with a polite *Okaasan kitte kudasai*, invited them into the kindergarten circle. Have you ever

longed to be young again? Do you ever wish for your childhood days? If so go to the nearest kindergarten and sit on a little chair and sing a finger play, or take the hand of a five-year-old and, following his instructions, play “I see you”, or any other kindergarten song. It is sure to do the work and ere you know it you will be laughing and giggling just as those guests at the Heian Kindergarten did at that graduation party.

The game they liked best was “norikai” or “transfer”, very much like our own travel game. Mothers and children stood behind their chairs and Hyakawa San, one of the teachers, called out the cities, as the human train steamed around the circle.

Then came the cry “norikai” and everyone hustled into a kindergarten chair. Babies bobbed up and down on their mothers' backs, but they, too, seemed to catch the travelin' spirit and laughed with glee as the mothers sank into tiny chairs. Some one was always left out, and how the others teased! They were all children together and back in their kindergarten days.

After every city in Japan had been “visited” and mothers had transferred until they grew dizzy with haste and joy each one settled into her own child's chair, and those very important graduates became hostesses.

If you have ever seen the charm with which a Japanese woman serves tea you can imagine how that tea party was conducted, for every Japanese girl imitates her mother, and tea serving and drinking is a ceremony in Japan.

The little cakes were nibbled daintily and then carefully wrapped and tucked into kimono sleeves.

With many repetitions of *origato*





THOSE STILL YOUNG AND THOSE WHO WERE YOUNG FOR A DAY

(thank you) and *sagonara* (good-bye), thirty tired guests and twenty happy graduates bowed their way into the yard and posed for their pictures. As

each mother stood behind her child it was hard to tell who was the happier—he who was still young or she who was young again for a day!

It is impossible to speak too strongly of the importance of the kindergarten department at St. Agnes' School, Kyoto, or of the high quality of the work done by Miss Disbrow and Miss Welte. They are training young Japanese women who, in the years to come, will reach literally thousands of Japanese children and their parents with the Christian message. The kindergarten is a great door opener to homes where the Christian message is not known. One thing is troubling Miss Disbrow greatly. There are thirty-three pupils in the training school for kindergarten teachers. She has only five organs. She frankly confesses that her arithmetic is not sufficient to divide thirty-three girls into five organs. She ought to have at least five more. The small portable organ is sufficient for practice purposes. I would be glad to give further information to any who may be interested.—JOHN W. WOOD.

The Bishop and the Dam

Another Story of the Meeteetse Trail

By Dean D. R. Blaske

A VISITATION of Bishop Thomas to Cody, Wyoming, invariably coincided with high winds, snow or a flood. This time the famous Ferguson Dam broke. As a result the fifty acres

of the dam's impounded waters swept downward from an altitude of better than a mile and a half, inundating miles of country, destroying live stock and property.

Confirmation service was just over at Christ Church, Cody, when details of the damage wrought by the breaking of the dam came in.

Located on the east slope of Carter Range, swollen by miles of melting snow, the walls on the down slope suddenly gave way and fifty acres of impounded water rushed downward. Caught in the mad sweeping whirl, live stock and ranch property, sheds, sheep, cows, chickens and fences, shot forward or churned the muddy waters in dizzy whirl.

Directly below the dam was one of the ranch houses of the Coe Outfit. In it were the parents and eleven small children. Due to timely warning and by the help of E. V. Robertson, general manager of the Coe interests in Wyoming, not a single human life was injured or lost. As these lines are written the eleven children and their mother are being cared for by Mr. Robertson at the Hoodoo, another of Mr. Coe's ranches.

Many miles below the dam the rushing waters ripped the cement foundations of Sage Creek bridge from the bank and pulverized the bridge.

This happened Monday. Bishop Thomas was scheduled to be in Meeteetse, forty miles distant, on Tuesday. Friends implored him not to attempt the trip. But a confirmation class awaited him, and he was determined to go. There was no means of communication between Cody and Meeteetse. It was said that every bridge on the Meeteetse highway between Cody and Sage Creek was down, due to the flood.

Later more careful investigation revealed the fact that an automobile could get within a mile of the devastated district. At this point Mr. Robertson promised to meet us with horses and men, and if necessary get us across the flood territory by mules, tow line and raft.

Early Tuesday the Bishop and I started for Meeteetse, everyone in Cody shaking their heads and predicting grievous mishap. In good time we

reached the scene of the flood where it touched the Meeteetse highway. Mr. Robertson awaited us with horses and men. Our Ford sedan stood perched upon the edge of a high, abrupt embankment. Below swept the roaring waters, still a mighty torrent, still alive with tossing, churning débris, here a bit of fence, there a lamb.

We were to grind through those turgid waters, half a mile below where once the bridge had been. Certainly an unblazed and uncharted trail. I felt my heart react to the fear of my mind. Then I remembered that the Bishop was with me. Not always has a poor parson an opportunity to go down to his death in such company. Courage came to me. I was ready for anything! I would have dared the waters of the Hellespont or the Tiber in my Ford!

I beckoned the waiting men to approach. A team of horses was hitched to the car. The driver sprang atop the hood of the machine, straddling it. Then with a shrill yelp the horses plunged forward. Now the car banged into the horses' legs, they plunging and kicking, the driver yelling and cussing. I would reverse the car and then with a mighty pull the machine would again spring forward. Thus through the fresh "slick" mud and the tearing, roaring waters we went, lurching from side to side, tipping now forward, now backward, finally reaching solid and dry ground. Here we encountered cactus and sage brush. Zig-zagging, plunging forward, falling sideways, "high centered" on a beetling sagebrush mound, then wedged in the hole of a startled prairie dog, but with never a word of advice or complaint from the Bishop, we somehow reached the Meeteetse highway.

Our troubles were over and in short season we covered the thirty-odd miles that lay between us and Meeteetse. That evening all Meeteetse turned out to hear and greet the Bishop—the "Big Boss" as the cow men affectionately call him.

The Spirit of Missions

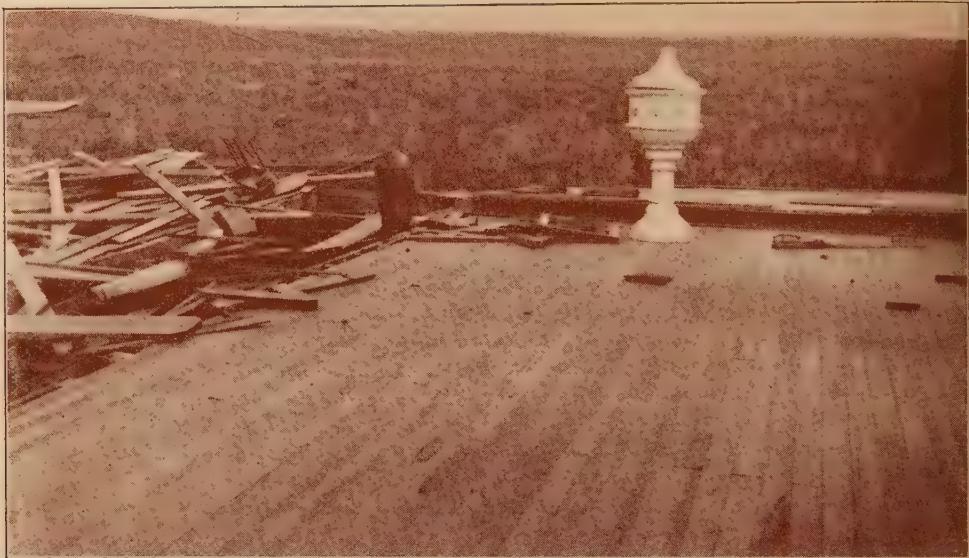
PICTORIAL SECTION

Eight Pages of Pictures From the Field



PRESCRIBING FOR A PATIENT THREE THOUSAND MILES AWAY

A radio station receives a call for medical advice from a ship far out at sea. The operator calls up the nearest clinic. The doctor's words are relayed by radio to the ship and suffering is relieved, perhaps a life is saved. Read the story on page 497



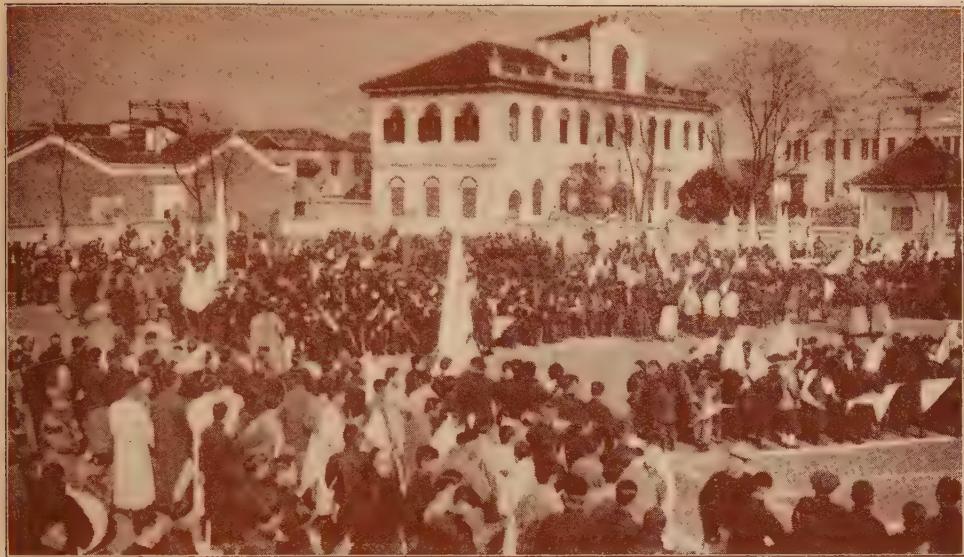
ALL THAT REMAINS OF THE CHAPEL OF THE HOLY NAME, LOWER BRULE

One of the freaks of the recent tornado in South Dakota is shown here. The little church was lifted from its foundations, carried 300 feet through the air and set down with a jolt that demolished the superstructure, leaving the floor, with the baptismal font standing upright, on the prairie



RUINS OF THE CHURCH OF THE HOLY COMFORTER, LOWER BRULE

This is one of the six churches which were totally destroyed in the tornado of June 14th, the most overwhelming loss which has come to South Dakota since first Bishop Harc began his work. Crops were ruined, stock killed and buildings wrecked over a wide area. On page 511 you will find an article by Bishop Burleson, who, like his people, refuses to be discouraged.



GATHERING OF TWO THOUSAND CHRISTIANS IN CHANGSHA, CHINA

This and the picture below show one of the most remarkable evidences of the growth of Christianity in China which has ever come to our notice. At Christmas-time the Christians of Changsha staged a demonstration. Two thousand of them, with banners and placards, gathered in front of the Educational Association



CHRISTIANS GATHERING FOR THE CHRISTMAS PROCESSION IN CHANGSHA

The procession went through the principal streets of the city stopping traffic wherever it went and distributing handbills. Twenty-five years ago there was not a single Christian in Changsha. The story by one of our missionaries on page 526 gives a graphic picture of the way "The Light of the World" has shone through the darkness of Changsha



SECOND CONFERENCE OF HIGH SCHOOL BOYS HELD AT ST. PAUL'S

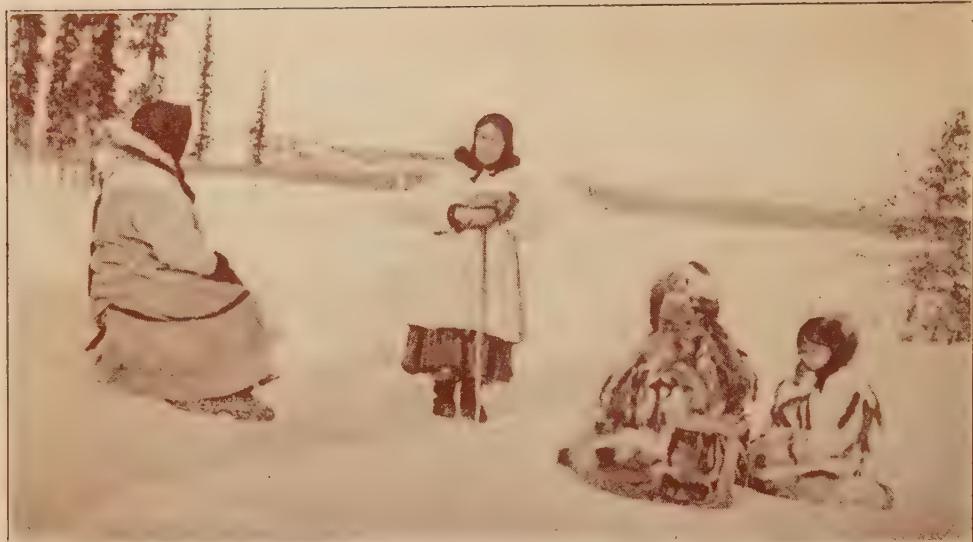
THE MINIST

Two hundred boys of high school age under the leadership of Bishop Brent, Bishop of the life work. The young Harvard man, once a St. Paul's boy, who made these conferences an important factor in the growth of the ministry.



OL, CONCORD, NEW HAMPSHIRE, IN JUNE TO DISCUSS THE CLAIMS OF
S A VOCATION

Bishop Slattery and a score of parish priests, came together at Concord to discuss their
possible, probably builded better than he knew when he instituted what bids fair to be an
give an account of this conference on page 505



ALLAKAKET, OUR MISSION IN ALASKA ON THE ARCTIC CIRCLE
A gossip after service is just as agreeable as it is in the temperate zone



AN INDIAN FAMILY AT THE ALLAKAKET

Allakaket is the only Alaska mission that serves both Indians and Eskimos. A wonderful transformation has been wrought in the lives of the people since Archdeacon Stuck founded this mission in 1907



THE WOMAN'S AUXILIARY AT BAGUIO, P. I.

Taken at a farewell luncheon to Mrs. Hanson, who has been president of the Baguio branch from the beginning and has endeared herself to all. Mrs. Hanson sits on the lowest step.



JOHN D. SCHAAD
Anking
From Ohio



MRS. HELEN L. CREECH,
U. T. O.
Honolulu
From North Carolina



THE REV. HOMER E. BUSH
Alaska
From Montana



EUNICE HADDON
Honolulu
From Upper South Carolina



THE REV. PAUL HARTZELL
The Philippines
From Harrisburg



MARY JANE LOVETT
Porto Rico
From Harrisburg



JOHN L. COE
Hankow
From Michigan



JANE McCARTER WELTE
Kyoto
From Pennsylvania



WILLIAM B. GOLDRICK
Shanghai
From Central New York

Recruits for the Field

OF the nine recruits whom we present this month, the foreign districts have claimed four, one each to Anking, Hankow and Shanghai and one to Kyoto. In the domestic field, one has gone to Alaska, two to Honolulu, one to the Philippines and one to Porto Rico.

Alaska: The Rev. Homer E. Bush has been doing fine work since he took charge of St. John's Church, Ketchikan. Mr. Bush is a Western man. He was ordained by the late Bishop Funsten of Idaho and before going to Alaska had parishes in Oregon, Idaho, and Montana. We hope soon to publish something about Mr. Bush's work.

Anking: Mr. John D. Schaad, a layman who has gone to teach in China, is the son of the Rev. J. A. Schaad, general missioner in connection with the field department of the National Council, who has already given a daughter to the mission field. Miss Marguerite Schaad went out in 1922 and is now the wife of the Rev. J. K. Shryock, one of our missionaries in Anking.

Hankow: Another layman who has gone to teach in China is Mr. John Leslie Coe. He is a native of Michigan and a member of St. Andrew's Church, Ann Arbor. He is a graduate of Hamilton College, Clinton, N. Y. Mr. Coe will join the staff of Boone University.

Honolulu: Two of our recruits this month have gone to Honolulu. Mrs. Helen Lambert Creech has been appointed under the United Thank Offering. She comes from Rocky Mount, N. C., where she was a member of the Church of the Good Shepherd and taught for four years in the public schools. She will take up work in the Priory School, Honolulu.

Miss Eunice Haddon, who also goes to Honolulu, comes from South Carolina where she was a member of Trin-

ity Parish, Columbia. She has also had experience in teaching and has taken the place of Miss N. H. Smith in Iolani School for boys.

Kyoto: Miss Jane McCarter Welte is a kindergartner who is assisting Miss Disbrow in the Heian Kindergarten in connection with St. Agnes's School, Kyoto. Elsewhere in this issue will be found an article by Miss Welte, describing a day in the Heian Kindergarten.

Philippines: The Rev. Paul Hartzell left St. Paul's Cathedral, Fond du Lac, Wisconsin, to take up work in the Philippines. Mr. Hartzell first volunteered for missionary service as a layman about six years ago and Bishop Graves asked for his appointment as a teacher in St. John's University, Shanghai. When the United States went into the war, Mr. Hartzell felt that he ought not to claim exemption on the ground that he had volunteered for missionary service. He therefore enlisted and served with honor. Since then he has been appointed to the Philippines and is at work among the Igorots.

Porto Rico: Miss Mary Jane Lovett has the distinction of being the first woman to go out to Porto Rico as a laborer in the field of Social Service. Miss Lovett is well equipped for her task. She was for some time a worker for the Church Mission of Help in the diocese of Newark. She also had classes in physical education in connection with the Y. W. C. A. Miss Lovett has promised to write an article for the next issue of *THE SPIRIT OF MISSIONS*.

Shanghai: Mr. William Bosley Goldrick is another layman who has been attracted by the splendid opportunities opening up in the China Mission. He is a graduate of Syracuse University and has had experience in teaching the Bible to groups of boys and in Americanization work with foreign students.



CHINESE CHRISTIANS OF CHANGSHA ASSEMBLED FOR A PARADE

The four Chinese characters meaning "The Light of the World" were traced on the ground in chalk and the people with their banners arranged themselves on them

The Light of the World Shines in a Chinese City

By the Rev. Clarence A. Horner

THE story of the early efforts to evangelize the city of Changsha forms one of the most heroic chapters in the entire history of Christian Missions. Twenty-five years ago there was not a single foreigner in the city. A few had made their way up the great Hsiang River and lived in junks at the city's gates. But that was as far as they got. These men wore Chinese clothes and cultivated long pig-tails so that they could more easily mingle with the people. With chop-sticks and rice bowls some won friends in the rude food stalls that lined the river's bank. Occasionally a coolie, braver than the rest, would listen for a short time to the story of the Great God whose followers came from the West. But he was of the type that feared neither man nor gods and was usually laughed at by his friends. Sometimes a doctor would anchor his junk in the mud of the river and dispense his drugs to those who dared to take them.

These were the pioneers. They were the outcasts living among the lowly.

They were devils from the countries of the West. How they entered the Celestial Kingdom was a mystery. Not even a coolie would believe the stories that they told of the far-distant West. Fewer still believed in the God that they came to proclaim. Many are the stories that are told today of life in those small junks anchored in the river.

Among them is the story of a doctor who for months had been trying to gain a foothold in the city. With pig-tail, long gown, round cap and cloth shoes he tried to disguise his western heritage, but every time that he was detected in the city he was forcefully ejected to the mud banks of the river. Finally a high official's son fell sick. All the remedies of the native doctors were tried, but none proved of any avail. One day this mandarin heard that there was a foreign doctor who lived in a small junk outside one of the gates of the city. There were plenty of coolies who were willing to testify to the magic of his wares. So the doctor was invited to visit the son of the

THE LIGHT OF THE WORLD WOULD HAVE CURED THEM



TWENTY-FIVE YEARS AGO THERE WAS NOT A SINGLE CHINESE CHRISTIAN IN CHANGSHA

Mr. Horner says that if there are still people who do not believe in Christian missions, an hour in Changsha on the day of this procession would have cured them

mandarin and prescribe for him. It was only a case of malaria, but before leaving the quinine the doctor secured a promise from the mandarin, that if he cured his son he would allow him to establish himself in the city and open a dispensary. The quinine worked and there sprang into existence a dispensary, church and tract society. And that was less than a generation ago.

During the past Christmas time about two thousand Christians gathered in front of the Educational Association and from there scattered through the streets of the city. Traffic was stopped wherever they went. Crowds of people lined the sides of the streets pushing and shoving to read the characters on the banners that everyone carried. The purpose of this procession was to tell the people of the city the Good News, to tell those who did not know what Christ's birth meant to them. At one very busy corner, a god from one of the temples had his chair crowded into a side street. This might have been a prophecy.

Thousands of hand bills were given to the curious multitude—they read:

Jesus Christ, King of ten thousand kings,
One thousand nine hundred years ago
was born in Palestine.

The beloved Son of God became flesh. He sought the lost sheep; sought to save the offenders:

He bestowed the true principles of extensive love and sacrifice. Broken is brute force and caste—freedom for all.

The absolute monarch, the king of devils; darkness and sin, All on the Cross were crucified—there is only harmony.

Therefore, ten thousand kingdoms, ten thousand places, ten thousand tribes, All, on this festival, stretch out for the sincere blessing.

Changsha's parents, sisters and brothers Do not make a mistake and see this as of no great importance.

Come, turn! and worship together with us.

The Saviour of my body is also the Saviour of my soul. Heaven's highest splendor returns to God.

Earth's highest peace returns to grateful men.

This procession was the harvest of seeds sown on the muddy banks of the Hsiang River outside of the gates of the city twenty-five years ago.

If there are still people who do not believe in Christian Missions, an hour on the streets of Changsha, during that procession day, would have driven away all doubt. Forever the China Field will fling to those who doubt, "Come and see!"

A Frank Discussion of China's Present Problems

By *Frederick W. Stevens*

Distinguished Engineer and Representative in Peking of the American Group of the China Consortium from 1920 to 1923

REPUBLICS are governed by public opinion. This need not, of necessity, control through the ballot, but it must control, or the word republic is a misnomer. Public opinion is the prevailing sentiment of the articulate portion of a given community. It is not, therefore, of necessity the opinion of the majority of individuals. Every republic has passed through, if indeed it does not still remain in, the stage where ruling public opinion represents not the numerical majority but a numerical minority. A true republic, one which has the really progressive tendency, must look toward a day when the majority shall be articulate, and therefore ruling; but it may fairly claim the name republic long before that day is reached.

A Republic Only in Name: Since the fall of the Manchu dynasty in 1911, after a reign of about two hundred and fifty years, and after a monarchical form of government lasting for thousands of years, a so-called republic was formed, and China is today called a republic. But the Chinese people were not well prepared for a republican form of government, and few who are adequately informed will deny that China is now a republic only in name. On the other hand, she is no longer a monarchy, and I believe she never will be again. She is ruled, in fact, by military lords. Her so-called Central or Peking Government is impotent in more than half of the territory of China. Her so-called parliament, lately reconvened at Peking, after several years' eclipse, is not representative, is not respected, is openly charged with being governed by selfish and corrupt motives, and is largely powerless for good. Her representatives are unable to

bring about disbandment of her armies, constituting a millstone about the neck of each succeeding cabinet; and there has been a new cabinet every few months. The armies are not national armies. Her military lords, each independent of the other, seize legitimate revenue when they can and levy illicit revenue to keep their armies together and to maintain their individual power. The civil wars of China are usually the result of personal ambitions, not of national purposes.

The only public revenue handled rightly is that which is under foreign domination; and such revenue is mortgaged beyond its capacity. The so-called Central Government is bankrupt; it has been compelled to allow many millions of foreign and domestic debts to go to default, and the wages of its representatives and employees in almost all branches are long unpaid. The power of the provinces as independent political units is growing, and in violation of treaties made by the old Peking Government, these provinces are levying taxes upon imported goods, while the Peking Government is powerless to stop these violations.

The continued recognition of the Peking Government by the foreign powers, which I do not criticize, is the chief reason for its retaining the semblance of power. The unification of the provinces, the creation, in Peking, or elsewhere, of a central power recognized by all China, seem a long way off. *International control by the powers, advocated by many, would, in my opinion, end in a huge failure,* and it will probably never be attempted. China must and will work out her own political salvation. And in China, as in every republic, real or nominal, the

basis of success must be an informed, enlightened and moral public opinion. It is only righteous and aggressive public opinion that frightens bad rulers, that restrains wicked officials, that produces a good government, that secures even-handed justice to all.

China a Pretty Safe Place: Against this array of unhappy facts, we may set the fact that persons and property are perhaps on the whole as safe from violent seizure in China as in our own States. There are roving bandits in some parts of China, and foreigners are sometimes seized for ransom, as we know by recent reports, but, when I read of assaults and robberies in our own States, I think China a pretty safe place. There personal assaults and robberies, burglaries and street brawls are rare.

The Question of Population: There has never been a reliable census of China. It has been a habit of writers and speakers about China, during the last forty years or more, invariably to refer to her 400,000,000 people, an unchangeable figure despite the great number of births and the mortality in China. Although skeptical about even the approximate accuracy of the figure, I find it difficult to make myself such a heretic as would be involved in using some other figure. I assume that there are *about* 400,000,000 people in China.

China a Farmer Nation: According to those well qualified to make the estimate, about eighty per cent of all the people of China—which means, let us say, upwards of 300,000,000 people—get their living from labor connected quite directly with the cultivation of the soil. There is a very wide distribution of the ownership of land. There are said to be in China about fifty million distinct land holdings—ownerships in fee. This fact is considered by many as insurance against Bolshevism, the advocates of which are said to be distributing large quantities of Bolshevistic literature in China. In Southern China, a plot of ground approximately the size

of an ordinary city residence lot here, is a “farm,” and its products keep a family alive. In Northern China, the units are often much larger.

The Poverty of China: “Keep it alive,” is what I say, and is all I mean. It seems to be true that a large part of these millions live year after year on the edge of starvation, seldom or never having enough food to satisfy hunger, much less to provide a reserve supply to meet the contingencies of famine, due to flood or drought or other cause, that frequently arise. Too much is demanded of the land. It is a constant fight, by those who get their food from it, to obtain material necessary to produce the requisite soil fertility.

The lack of demand for labor, to which I shall refer later, forces resort to the soil by more people than the soil can well support. Government provides little in the way of drainage or other artificial aids. The farming methods of thousands of years ago are generally followed, yet practically nothing in the way of advice and assistance as to modern methods of farming is furnished by any governmental agency. Practically all that is done in this direction—instruction in soil fertility, plant diseases, seed selection, animal husbandry, etc.—is done by the Christian missionary colleges.

The Labor Problem: Another ten per cent, perhaps fifteen per cent, of the Chinese people, which means in the neighborhood of fifty million people, constitute the *laboring class*, other than those engaged in agricultural work. These are the artizans, the factory laborers (there are only a small number of the latter), the coolies, servants and manual workers of all classes. These millions as a rule do not own the hovels they occupy, and they also live on the *edge of starvation*. Their pitifully small earnings seldom allow them to feed themselves well, to say nothing about saving up anything to meet the needs of worse days than the common run. Life for them has no luxuries and few

THE SPIRIT OF MISSIONS

comforts, and, in our sense of that word, none. "Home" to them means squalid, almost bare, quarters, with little or no heat in cold weather. Hot water is a luxury. Cold water is not carried to them by pipes, but is bought in small quantities, out of their pitifully small supply of coppers, from the carts of the water venders; and to make hot water requires fuel, which for them is very scarce and costly, often to a prohibitive extent, and always to an extent which limits its use to the very minimum. Clothing from head to foot is the simplest imaginable by anyone, and probably more simple than can be imagined by those who have not visited Oriental or tropical countries. Those who know only poverty as it exists in this country have little idea of poverty as it may be. Within a few steps of any place in any city of China you can be shown poverty of a depth quite beyond your previous imagination.

The Problem of Illiteracy: I have been speaking of the two classes who with their families constitute a total of about ninety per cent of the Chinese people, perhaps more. *These people are nearly all illiterate.* By well informed people, those who can read and write are estimated for all China at not more than ten per cent of all the people, and often at only five per cent. It should be remembered, however, that illiteracy does not of necessity connote lack of intelligence. The court of the Emperor Charlemagne was illiterate, as was the Emperor himself, but this condition was due to circumstances, and has never been understood to show a lack of intellectual ability. The Chinese have great ability in the direction of learning what is taught them.

It can hardly be expected, however, that people who can neither read nor write can have much part, if any, in the creation of that righteous and aggressive public opinion that will smash public evils. Indeed these illiterates naturally know little or nothing about the political conditions and developments that surround them, however

much they may be unknowingly interested in them. Public opinion is the product of the articulate classes, the educated classes.

Native Buoyancy: Despite all the poverty existing among the peasants and the laboring classes of China, the limited possibility there to find enjoyment in life according to our view, these people as a rule are a good-natured people, a peaceable people, a temperate people, a law-abiding people, a people who endure their lot with wonderful patience and fortitude. Indeed, they know no other life, these sturdy, industrious people, who are as willing to work long hours as laborers anywhere and who, according to American engineers speaking from large experience, make as good laborers as any people in the world.

The Chinese Deserve a Good Government: Such a people deserve a good government, one that will bring them more of the comforts of life; and some day good government, and more comforts, will come.

Despite the unhappy political conditions, the good qualities possessed by the masses of the Chinese people inspire hope among China's foreign friends, and create the belief that a better day is coming. I share in that hope and that belief. The responsibility of the educated classes to see that that day is hastened is immense, but is not, I fear, commonly accepted by them. If it be possible to weld into a real Republic a nation of 400,000,000 people, largely illiterate, spread over an area approximating that of the United States, speaking many dialects not commonly understood, and with no history or background to fit them for the republican form of government, the Chinese will some time accomplish it, but perhaps only when an entirely new generation has come, a generation governed by new principles, and creating righteous and aggressive public opinion, overcoming the selfishness, the corruption that now governs so large a

percentage of the educated class in China's political affairs. The best men in China, both Chinese and foreign, look to such public opinion for relief, partial or complete, sooner or later, from the curses that now beset her.

China's Three Great Curses: There are three great curses which I would mention. One is found in the *worse than useless armies of a million or more men*, which keep China in turmoil. There is grave need of a public opinion strong enough to compel the disbandment of a large part of them, and intelligent enough to devise an effective method for accomplishing such a disbandment, itself a difficult task.

Another is the *growing use of narcotics* encouraged by at least some of the military lords because of the illicit revenue it provides them. China has lost much ground in recent years in dealing with this evil.

The third is *the prevailing corruption among the officials*, made up altogether of the educated classes. Mention of it cannot be avoided in a statement of the true situation, but I pass over the harrowing details. This evil will never be done away with, except as the result of education that breeds character, that results in righteous, aggressive public opinion so widespread that it will break up this deep-seated evil. You may say we live in a glass house ourselves, on this subject; but, as I know our history, we have never suffered from this evil as China suffers.

Of course, I need hardly say that there have been and still are notable, honorable and high-minded men in Chinese public office, men far above these practices, who deplore the evil.

The Cause of China's Poverty: Why is it that in China, a very large part of whose people are ready, willing and anxious to work and capable of doing good work, there is so much poverty?

It is because there is little demand for labor in China. I often think it a pity that the demand for labor, particularly domestic labor, which is so great

in this country, and the supply of such labor, which is so abundant in China, cannot be allowed to meet, to the advantage of the people of both countries. The supply of labor is so great in all parts of China, and the demand so small, that a Chinese laborer who receives on an average per day an equivalent of ten cents in our money is among the very fortunate; and with that pittance he often clothes and feeds, to the limited extent I have mentioned, several people, old and young.

Why Is There So Little Demand for Labor? Largely because China lacks a government that protects Chinese in the establishment and operation of industrial enterprises—enterprises that would produce an ever-increasing demand for Chinese labor and lessen the poverty that is so general. Instead of governmental protection of those who attempt to conduct manufacturing and other industrial enterprises there is, too often if not generally, official extortion practiced upon them; and consequently there is little extension of industrial enterprises in China, outside the limited areas which have some measure of foreign protection, such as the so-called "concessions" in Shanghai and Tientsin.

With the political conditions such as I have outlined, it is not remarkable that the pending industrial revolution progresses slowly, so far as purely Chinese enterprises are concerned. But, despite these conditions, enterprises under proper protection are making surprising headway.

How Can China's American Friends Help? What can the foreign friends of China, those who believe in the brotherhood of man, who believe that a bad condition such as exists in China is harmful to the whole world—what can they do to help?

1. Open Opportunities for Practical Business Experience to the Chinese Students in America

By the return of the surplus from

our share of the Boxer Indemnity we have brought to our shores for education thousands of the young men and young women of China. We have generously opened to them all the facilities of our institutions of learning; but this is not enough. They need in addition the practical contacts with business and industry which alone can fit them for the tasks which await them. Given these contacts, they should be ready to lead in the difficult work of developing China's great, natural resources—but without the practical knowledge which only such contacts can give it is vain to expect of them the certain touch which means success. China's problems are practical problems, and in the presence among us of over 2,000 Chinese students we have an opportunity to serve China, and at the same time to serve our own interests. We should at once take steps to insure to every Chinese student of serious purpose a chance to learn, by practice, how practical men meet practical problems. This can be best accomplished by taking them into our industries. Our own rewards will be practical rewards; for we shall then have in the expanding markets of China men who appreciate the essential soundness of American business and American business methods.

2. Get Behind American Missionary Educators

I know of no better way for individuals to help China than by helping to increase the opportunities of the arising generation of Chinese to obtain education of the right kind—the kind that takes into account the moral side of life—the kind that breeds character, the kind that teaches that citizenship carries with it public duties as well as personal advantages, and what those duties are; the kind that will produce a determination on the part of the educated classes to see that corruption in the government service is smashed; that armies are disbanded and that the government is run for the benefit of the masses; the kind of education that is

being offered in the primary schools, the middle schools, the colleges and universities, carried on under missionary auspices, in charge of as unselfish a lot of people as can be found anywhere in the world. These institutions are all too limited in their physical ability to reach the Chinese who need their help, and are eager to have it.

I have come to believe that *America's greatest contribution to China*, greater even than America's political friendship, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political and industrial improvement. In all China there is not a single organization, on a scale of importance, that aims at moral improvement, or that is calculated to bring it about, that is not traceable in its origin to the Christian missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin, without finding one.

One who engages in an effort to learn what is the matter with China, and what is the remedy, whatever may have been his former attitude toward religion, cannot fail to become interested in religion as a factor in China. The Chinese are a non-religious, not an anti-religious, people. Neither Buddhism nor Confucianism nor any other of the Oriental religions is any longer a motive force in China. A distinguished scholar, who spent a long period in China, has recently declared:

"Instead of carping at missionaries, we should remember that they have been almost the only ones in the past with a *motive force* strong enough to lead them to take an active interest in Chinese education."

I regard the Christian universities, colleges, academies, middle schools and primaries, with their nearly 250,000 Chinese students, as most potent factors in fitting China for taking her proper place in the world drama.

At one of the leading play houses in New York City, in a play that has had

a long run to crowded houses, there is a character supposed to represent a Christian missionary in one of the South Seas, and I suppose it is accepted by many who see the play as representing the missionary type. By chance, I saw the play a few nights ago. According to my knowledge of missionaries in China and Japan (and I have seen much of them, and learned much of their methods and their work), the portrayal in this play is a scandalously false one. I believe that with the most diligent search, extending over any length of time, carried on by those most eager to find justification for the portrayal, no such character would be found in all China, nor in Japan, nor in the South Seas.

The men and women engaged in Christian missionary work in China and Japan are well educated, mostly college graduates, well-bred, high-minded, very sensible and practical-minded people, as I believe any fair-minded man, religious or otherwise, with knowledge of the missionaries and of their methods and work, will say. They are doing a work of far-reaching and vital importance, and with an unselfish devotion far above praise. Sometimes I wonder if there may not some time travel up and down this great land a Chinese John Wesley, or better still a hundred of them, arousing to a high pitch the moral sense of the people, as John Wesley aroused the English people long ago.

If China's educated men as a class

have not the inclination and the courage to stand for the right, there is not much hope for her; if, because of fear of personal harm or personal disadvantage or because their moral sense is weak, they withhold support from men who are trying to do China good service, and with creditable success, then the worst has not yet come to China. And if the people of the United States do not realize the immense value of the work which their missionary educators are doing in China, they should be made to realize it; for China's problems are, to a large extent, the problems of the world in general, and of the United States in particular.

For two and a half years I have watched in China for signs of hope, signs of the coming of that all-important righteous, aggressive public opinion upon which depends China's future, and the future of liberal government in Asia, for China is the test case. I have been often discouraged, disappointed; but I have never lost hope. I believe in the future of the Chinese people because I know what they are; and, despite their errors and their inevitable failures, I desire to help them, and to see my country help them. Therefore, I face the facts, the evil with the good, and desire my fellow-countrymen to know both. If they are enabled to understand China as she is, they will then be the better able to help her to become what she should be, politically, economically and spiritually, a great republic.

Armenians in East St. Louis

EAST ST. LOUIS is a great foreign city on the banks of the Mississippi, opposite its better known but no more enterprising namesake.

Railroad yards and shops, factories and stockyards draw men of every nation together with but a slender band of Americans to initiate them into the spiritual side of life in their new country. The woman worker and her rector are hard pressed. The parish house

needs more equipment for its work. The Armenians need a room near their quarter, which is quite far from the parish house, where social work can be centred. As there is no Armenian Church there they look to our Church for pastoral care, as numerous baptisms, marriages and regular church attendance testify. Such a room could bring this work to a larger fruitage with women and children as well as with men.

True Sunshine for Dark Chinatown

Something of the Work of Mr. Wu Among Chinese in San Francisco

By Roger Daniels



So when the time was propitious the name Ng gave way to Wu under the skies of California.

From China Wu went first to Honolulu, a thing that many thousands of his countrymen have done for a decade or more past and are still doing.

It was the Chinese mission in Honolulu that first attracted Wu to the Church. It was there that he was baptized. It was there that he was later confirmed by Bishop Restarick. And it was while he was a communicant at the little mission that he first felt the urge to come to America. He did not want to come, however, as many others have come, because it was a land rich in the promise of material things. He had heard of San Francisco's Chinatown and how his people lived there. He wanted to give to them some of the things the little mission in Honolulu had given to him.

For two years after his arrival in this country he was a lay-reader and catechist at the True Sunshine Mission on Clay street in Chinatown that had been founded by Deaconess Drant in 1903, four years before Wu's coming. Deaconess Drant had labored in the Chinese mission in Honolulu and saw the need for work of a similar nature in San Francisco. And if to her goes the full share of credit for founding the mission, then also there should go to the Rev. Mr. Wu full share for building it up.

Wu did not remain a catechist long.

In 1911 he received deacon's orders and was advanced to the priesthood in the year following. He had seen and known and directed the work of the True Sunshine Mission through years that were small in promise. But it was evident that with such a name the mission would sooner or later succeed.

San Francisco's Chinatown is a city of contrasts. They say that in the Chinese telephone exchange the several hundred subscribers do not call each other by number but by name. The Chinese girl operators perform this feat of memory that would be well-nigh impossible to an American operator. So does the Chinese adopt an American invention and work out a system of his own in using it. But more of a contrast is the situation in the Rev. Mr. Wu's own family. Born in Canton he migrated to Honolulu. From there he came to San Francisco and married an American-born Chinese wife. But Mrs. Wu, born and raised in San Francisco, could not speak English. Mr. Wu, born in Canton and trained in the Church's mission in Honolulu, proceeded to teach her.

There is nothing novel in this situation. Many of the native-born Chinese of San Francisco can speak little or no English. And many of them are none too keen that their children shall learn the language of the land in which they live. But they do want them to learn Chinese, and it is here that the True Sunshine, like other Chinese and Japanese Missions on the West Coast, gains a firm wedge. It offers courses in Chinese to the Chinese children. They can learn English in the schools of the city, but their parents' mother tongue is taught only at the mission schools. So parents gladly send their children to win this knowledge. And every child that comes to the Chinese class receives

TRUE SUNSHINE IN CHINATOWN

at least fifteen minutes of religious instruction a day and it is a well-known fact that what a child learns in school is sooner or later told to the parents. The attendance at this class averages about fifty. These children are growing up with full grammar school training and many of them with high school training. And so long as they attend the True Sunshine mission school to learn Chinese they are receiving careful instruction in the Bible stories that are the heritage of the American child.

The work does not end with the children, but rather begins with them. For their older brothers and sisters there is a Young People's Club which meets each Sunday after the evening service. This club has some twenty-five active members and wields no small influence in the separate circles to which these young people belong.

Then there is the English school for young men which is held on week nights. During the past spring and summer this class has had a regular attendance of sixty-two, and the value of the class as a missionary enterprise, apart from the training it gives, is shown in the fact that several of these young men have become communicants.

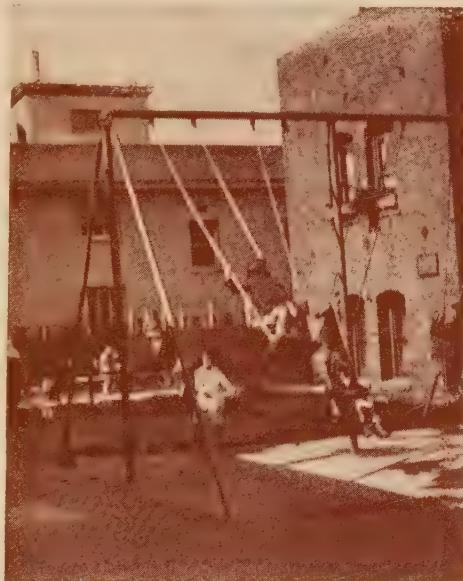
The True Sunshine Mission is very proud of its Sunday School. The Lenten Mite Box offering from these tots was more than \$100 and many of them hold long-attendance records. A gold pin is awarded to those scholars who do not miss a Sunday throughout the

year and nineteen of these pins were awarded during the past year. Four of the youngsters have not missed a Sunday in five years.

There is also the True Sunshine Mission in Oakland which was organized in 1906 by Deaconess Drant and is also under the direction of Mr. Wu. The same type of program throughout is conducted for those Chinese living in Oakland. The number attending classes is not so large, but there is no lack of enthusiasm. The Sunday School has an attendance record of winning the banner given by the Convocation three times since 1918. One year it was second. Nine gold pins were awarded for faithful attendance during the past year.

In one sense, when the population of Chinatown in San Francisco and Oakland is considered, the work of the True Sunshine Mission is not large. But when one hears

from Mr. Wu the difficulties that were encountered in the early days of the mission, the scorn large numbers of the Chinese held for it, and its heroic efforts to win commendation and support from the people whom it served, it might be truly said that the mission wields in proportion an influence as great as that of any parish church in San Francisco. On a rather delightful Sunday evening in May a large parish church had a congregation in its chapel that numbered twenty-five. The same evening in the little mission on the hill on Clay street there were more than sixty, and twenty-four young people remained



IN THE PLAYGROUND



WHERE TRUE SUNSHINE IS TO BE FOUND

after the service for a meeting of their club. At the present time church and par-

ish house are one. The chancel is screened off after the services and the church becomes a club room. On week days it is a class room. A suitable parish house that would enable Mr. Wu to carry on a work that would have a more widespread influence is not merely a need, it is a necessity. The mission owns the adjoining lot; the congregation is more than willing to do its share.

At the same time there is no feeling that unless the parish house is provided the mission will be able to accomplish little. Mr. Wu smiled. He is very modest. "We do very well," he said. "I can remember when it was very hard. But it is not so hard now and we are thankful. The Church has been kind to us and our people give. But with a parish house it would be much better. Some day we shall have it." We feel sure that years of patient work done in faith will result in the desired parish house.

A Missionary Bishop's Experience In a "Dry" Creek

THE "South Dakota Churchman" recently contained a little story which appears as a mere incident in the diary of Suffragan Bishop Roberts. It shows the type of men who are endeavoring to spread the Kingdom of God in this district. Of course a missionary bishop does not have just this sort of experience every day, but he must be always prepared for it:

"In the afternoon the Rev. Mr. Benedict and I drove to Buffalo Gap. Looked over lots which the mission there is considering purchasing for their prospective guild hall. Made one call and was a guest of the ladies' guild at a splendid dinner at the hotel. At 7:30 we had Evening Prayer and I preached. The little mission building was filled. On our return we were caught in a "dry" creek, which had become very wet during the afternoon on account of melting snow in the hills. Water was

up to our radiators. We were unable to get out. Took off coat, shoes, sox and trousers and waded across.

When I reached shore I dressed and walked a mile and a half to a ranch house and got a man to come down and help us. When we reached the creek I undressed as before and took a rope out to try and hitch it on the car, but it wouldn't reach so we had to go back to the ranch house again and get chains and more rope, and a third time I went out and finally reached the car.

By this time the water had risen over my waist and was over the floor of the car. Even then we were unable to pull the car out, so the Rev. Mr. Benedict had to follow my example and wade ashore with the luggage that remained in the car. We drove to the ranch house, phoned to Hot Springs for a car and reached the rectory about 2 o'clock in the morning."

“Are You There?” Emphatically, “Yes!” Replies the Church Mission of Help

By Katharine Greene

Office Secretary, Church Mission of Help

THE following amusing incident experienced by a Church Mission of Help worker in Toronto, Canada, has application to many fields of social endeavor. Ignorant of the English custom of being greeted on the telephone by “Are you there?” the worker picked up the instrument to locate a friend in the wilderness of Toronto hotels and colleges. Upon being given the number she was greeted with a *very* English voice saying “Brown College”. This greeting, instead of the usual American crisp “Hello”, was a little different, but she quickly asked for Mrs. Smith. After an interval of some minutes the same voice said: “Are you there?” “Yes,” hastily replied the American country cousin, “I’m here, but where is Mrs. Smith?”

In the Church Mission of Help we want to be able, when asked the question “Are you there?” to answer “Yes,” definitely, decisively, and without confusion as to why we are in the field, or why this particular work for unadjusted youth is being done by the Church. We want the clergy to ask for us, and to use us when they find us; we want social case workers who are in the so-called “secular” field to turn to us with problems for which our workers are specially trained. We want to be looked to as the arm of the Church which is extended to all individuals in need of social adjustment, all young people who are puzzled by the complicated conditions of modern society. In other words, we want to be asked, and to be able to answer, the question “Are you there?”

Yes, we are there!

We are there with the young girl whose high spirits, lacking the right guidance, have led her into plights bewildering to her and to her family.

We are there with the unmarried mother, standing ready to help her in the difficult position of facing the world with her baby without a name.

We are there with the girl in the court, who is going through the bitter lesson of experiencing the humiliation of contact with the law as a result of her acts.

We are there with the girl on parole from the state institution who has slowly to tread the long up-hill path of re-establishment in society.

We are there with the girl who, disengaged by domestic difficulties, leaves husband and children for a new life, as she thinks, with another man, and comes to us disillusioned.

We are there with the lonely girl who is working in a large, bewildering city, far from home, and who because of loneliness falls in with a wild crowd and comes to us for strength to begin again.

We are there to help—through employment, medical care, shelter, convalescent care, recreation—each individual who comes to us.

We are there, a body of workers in the Church, with the strength of the Church behind us, and using in our task the best that scientific knowledge has to offer in this work for human beings. The responsibility is appalling; no one can feel equal to the task, but it is the strength of the Church that makes the worker in the Church Mission of Help so glad to give the best that is in her to a work so appealing in character.

We of the Church Mission of Help feel that we have a unique position in that we have a twofold obligation:

1. We are a society of the Church working with the individual problems of people who turn to us for advice.

2. We are a recognized social agency

THE SPIRIT OF MISSIONS

and as such stand for the method of social case work.

3. Most important of all, we believe that there should be no cleavage between Church and so-called secular social work, but that each should have a contribution to make to the scheme of things.

As an illustration of this last point, during the recent Church conference held in Toronto, Canada, two workers in the so-called secular field addressed a group of board and staff members from the Church Mission of Help. These speakers, Miss Mary Brisley, District Secretary of the Family Welfare Society, Minneapolis, Minnesota, and Miss Henrietta Additon, Executive Secretary of the Big Sisters, Philadelphia, gave most helpful talks on subjects of particular interest.

Twenty-five members of the Church

Mission of Help enjoyed the Church conference, and were freshly stimulated by hearing of the work being done along similar lines by our Canadian sisters across the border. The always interesting question of publicity was presented by Mr. Hobbs, editor of **THE SPIRIT OF MISSIONS**, and by Mrs. Clara S. Capp, of the New York Church Mission of Help, at a joint luncheon of board and staff members. The feeling was general that a wider and more comprehensive scheme of Church Mission of Help publicity must be worked out.

At the national headquarters of the Church Mission of Help, 1133 Broadway, New York City, information will gladly be given about the organization, which is at work handling just such problems as are mentioned above in fourteen dioceses and in the missionary district of Porto Rico.

Brief Items of Interest At Home and Abroad

MISS MARY JANE LOVETT, a social service worker and an associate of the Church Mission of Help, who recently went to join our missionary staff in Porto Rico, has been invited to give one of the talks in a course given by the Bureau of Social Welfare of the Board of Health in the city of San Juan. Among the other lecturers were two doctors who are authorities on tropical diseases, and Miss Nellie Foster, the government's Directress of Social Sanitation. Miss Lovett writes, "More than anything else it has been such a pleasure to secure the coöperation of these people in my feeble attempts at Quebrada Limon. . . . Dr. Will, the expert on hookworm, will come here and talk to the people; Dr. Ashford will come and give the causes of tropical diseases and their treatment and prevention. And at intervals the *Sanidad* (Board of Health) nurses will visit Quebrada Limon and help with the work."

S T. MARK'S HOSPITAL, Salt Lake City, Utah, has served for thirty-three years with ever-increasing usefulness. It maintains a training school for nurses, with an enrollment of thirty students, and it is hoped to build the membership to sixty. Nurses are sorely needed in Utah. The demand is constantly much greater than the supply. If anyone who reads this note knows of girls who wish to enter this high calling and to gain an invaluable training while also engaged in a real piece of Christian service, the hospital would be glad to hear about them.

*

COLLEGE students who are making plans for their summer vacation might well consider attending the College Students' Conference at Evergreen, Colorado, during the last week in August. The faculty includes such names as the Rev. C. N. Lathrop, Executive Secretary of the Department of

Christian Social Service of the National Council, Dean Chalmers of St. Matthew's Cathedral, Dallas, Dr. Allen Moore, F. R. G. S. of England and Canon Winfred Douglas, Mus. Doc. Bishop Ingle will be the chaplain. Evergreen is beautifully situated, high up in the mountains, twenty-seven miles from Denver. Particulars will be gladly sent by Miss Louise Sudbury, 323 Mc-Clintock Building, Denver, Colorado.

♦

ONE of the pleasant happenings of the conference which was held at Wellesley, Massachusetts, this summer, was a birthday celebration for Mrs. Estelle Royce, who has just sailed for Haiti, where she will help Bishop Carson by establishing an industrial school. Mrs. Royce had attended the conference to take the course in Arts and Crafts in preparation for her work in Haiti. While there she took occasion to talk to the conference about conditions in that country as she had seen them during her visit a year ago. The members were very much interested and her birthday opportunely occurring during one of the sessions they got up a birthday party for her. Bishop Parker made a speech and, saying that there could not be a birthday without a present, presented her with a purse containing two hundred and forty-five dollars for her work in Haiti.

♦

THE Commencements of our two leading normal and industrial schools for negro youth—St. Paul's, Lawrenceville, Va., and St. Augustine's, Raleigh, N. C.—presented this year the same features of interest which have characterized them in the past. The address to St. Paul's graduates was delivered by Bishop Overs of Liberia, who said he had come all the way from the dark continent to deliver his message of hope and encouragement. Bishop Finlay of Upper North Carolina told the young people of St. Augustine's that there was no young man or woman but would be sensible of the honor of being asked to become a junior partner in some

great business enterprise, and he wished to offer them junior partnerships in the greatest business in the world—that of living worthy lives in partnership with God.

♦

ON June 24th the Rev. Elwood L. Haines and Miss Martina C. Gordon, who are both missionaries on furlough in this country, were married. This bald announcement means a severe loss to the Liberian Mission. Mr. Haines has been superintendent of the Cape Mount District for four years, while Miss Gordon has been a nurse at St. Timothy's Hospital since 1922. They are compelled to give up work in Liberia as the doctors will not allow Mrs. Haines to return to that climate. Mr. Haines writes: "This makes it particularly hard, seeing that our hearts are still there." THE SPIRIT OF MISSIONS also feels that it is particularly hard to lose a contributor who is both a poet and a writer of graphic prose.

♦

COMPARING the proportion of nationalist clergy with the number of baptized Christians in the countries where the Church Missionary Society (English) is working, the *Church Missionary Review* gives these figures, referring presumably to all communions: In Japan, one to every 165 baptized members of the Church; in China, a ratio of one to 300; in India and Ceylon, one to 1,050, and in Africa, one to 1,250. The disparity between the proportion in Africa and in the Orient may be partly account for, it is said, by the immensely greater educational facilities in the Far Eastern countries, which means that there is a far greater percentage of Christians who are capable of becoming pastors.

♦

AFTER seventeen years of very efficient work in Japan Deaconess E. G. Newbold has retired from the foreign field. She has consented to take charge of St. Martha's House in Philadelphia during the fifteen months'

leave of absence granted to Deaconess Colesberry who has served there for twenty-two years. Deaconess Newbold says she wishes she might have had the opportunity for laboratory work in such a house before she went to Japan, and she advocates training such as this for every applicant for work in the mission field.

*

THE Department of Religious Education for the diocese of Pittsburgh has published a *Litany for the Rebuilding of the Church in Japan* which has been approved by Bishop Mann for use in the Church Schools of his diocese. This Litany was compiled for use on the Sundays preceding and on May 25th, but it may be used with great advantage at any time during the present year. Sample copies may be obtained by writing to the Rev. R. C. Howell, Sewickley, Pa.

*

WHAT is known as "The Universal Christian Conference on Life and Work" will be held this year at Stockholm, Sweden, August 11-31. Six American commissions are preparing reports on the following topics: *The Church's Obligation in View of God's Purpose for the World*, *The Church and Economic and Industrial Problems*, *The Church and Social and Moral Problems*, *the Church and International Relations*, *The Church and Christian Education and Methods of Coöperative and Federative Efforts by the Christian Communions*. Bishop Brent has been appointed a member of the International Committee. The delegates are guests of the Swedish government.

*

IN the last mail out before the "break-up" of the Tanana River, Alaska, came a letter from Deaconess Sterne of the Mission of Our Saviour, Tanana, enclosing a check for \$63.55, the Easter Offering of the Tanana Indians. Nearly half of this amount was earned by the children of the Sunday Schools. The boys made flower boxes and other useful things in wood and the girls knitted.

BISHOP THOMAS of Wyoming is anxious to obtain a complete set of THE SPIRIT OF MISSIONS for the year 1864 for the library of his registrar. He has duplicates of the volumes for the years 1847, 1848 and 1893 which he will be glad to exchange with any one for the copies he needs.

*

THE Church Missionary Society of England, which has been reported in the press as sadly crippled by doctrinal controversy and the splitting off of a group of "Fundamentalists," has voted unanimously to increase its appropriations this year up to £500,000 (\$2,250,000).

Books Received

Home Letters From China. Gordon Poteat, A.B., Th.M. George H. Doran Company, New York. \$1.50.

Jane in the Orient. Lois Hawks Swinhart. Fleming H. Revell Company, New York. \$1.25.

Character and Happiness. Alvin E. Magary. Charles Scribner's Sons, New York. \$1.50.

The Wicket Gate. Rev. G. A. Studdert Kennedy, M.C., C.F. George H. Doran Company, New York. \$1.50.

The Virgin Birth of Our Lord. Rev. Leonard Prestige, M.A. Robert Scott, Roxburghe House, Paternoster Row, E.C., London. 3/6.

China and Her Peoples. Lena E. Johnston. George H. Doran Company, New York. \$1.50.

In China Now. J. C. Keyte, M.A. George H. Doran Company, New York. \$1.50.

Anglican Church Principles. F. J. Foakes Jackson. The Macmillan Company, New York. \$2.25.

Story of John G. Paton. Edited by Dr. James Paton. Revised by A. K. Sangridge. George H. Doran Company, New York. \$1.50.

Century of Anglican Theology. Clement C. J. Webb. D. Appleton and Company, New York. \$1.25.

What Is Modernism. Leighton Parks. Charles Scribner's Sons, New York. \$1.00.

Religious Certitude in an Age of Science. Charles Allen Dinsmore. University of North Carolina Press, Chapel Hill, N. C. \$1.50.

OUR LETTER BOX

Intimate and Informal Messages from the Field

First impressions of a newcomer in the mission field are always welcome. Miss Gertrude I. Selzer of the Shanghai Mission writes to us from the language school at Soochow as follows:

I WAS quite impressed with the work which is being carried on at St. Andrew's Hospital, Wusih. Dr. Lee is doing a wonderful work there and the Chinese people display quite a fondness for him. The hospital was overcrowded, and, rather than return home, patients in the men's ward preferred to sleep in chairs. There is a great need for an additional wing to the hospital as well as additional foreign assistants. I hope Dr. Lee will find assistance ere long, as he has far more work than one man can handle, and consequently he is working too hard. The chapel, which Dr. Lee hopes to build in the near future, will be quite an asset. At present, services are held in a small room, which is used for a classroom, and which is entirely too small for worship as conducted every morning for the members of the training school, hospital staff and others who may wish to attend.

During the first few weeks of my life in China, I felt as though I were in a daze—everything is so different from anything I had ever experienced. Life and conditions among the Chinese could never be portrayed to one through books, for the only way in which one could understand the actual needs of this country is to be actually confronted with conditions. There is a great deal of poverty and people live in an overcrowded state, and their lives are full of fear and superstition. My heart aches for the worshipers who bow down to the dusty idols, and burn paper money, furniture, etc., as an offering to appease the spirits, and all of this done in dusty, dirty, dingy temples. It is a great joy to come in contact with

Chinese Christians—their faces are bright and full of hope and they have no worry as to their future. If people who do not believe in foreign missions could only visit this land and see the changes wrought by Christianity I am sure they would have a change of heart.



Miss Florence C. Hays, who gave up a post in the library of the University of Wisconsin to become librarian at St. John's University, Shanghai, writes after a year of experience:

ALTHOUGH I have been a public servant for many years I feel that the service given here means more to me than it ever has before. I have fine, earnest, responsible men on the staff, eager to learn and grateful for the things I can teach them. The student body too appreciates all that is done for them and now that they are better acquainted with me they come to me very frequently for material that they cannot locate. I have never had a question of discipline in the library, which I cannot say of American libraries. This means a great deal to a busy librarian and indicates the type of student at St. John's. So you see I cannot help but love my work and feel that it is very worth while.



A correspondent in South Dakota writes:

THE extent to which our missionary work among the Sioux Indians is reaching out to this primitive people is indicated by the names attached to a certificate recently received by Bishop Burleson. It is a testimonial in behalf of Joseph Paints Yellow, who desires to become a candidate for Holy Orders, and the four lay communicants who sign it are, respectively: Clarence Three Stars, James Holy Eagle, Daniel Red Eyes and George Poor Bear.

The Sanctuary of Missions

BE not afraid to pray—to pray is right,
Pray, if thou canst, with hope, but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou canst not pray,
Then pray to God to cast that wish away.

—Coleridge,

*

THOU shalt show us wonderful things in Thy righteousness, O God of our salvation; Thou that art the hope of all the ends of the earth.

All the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations shall worship before Him.

For the Kingdom is the Lord's, and He is the Governor among the people.

*

ALMIGHTY GOD, Whose compassions fail not, and Whose loving kindness reacheth unto the world's end; We give Thee humble thanks for all the great things Thou hast done and art doing for the children of men; for the opening of heathen lands to the light of Thy Truth; for making paths in the deep waters and highways in the desert; for uniting nation with nation in the bonds of fellowship; and for the planting of Thy Church in all the earth. Fill our hearts, we beseech Thee, with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better, and more perfectly to know Thee; through Jesus Christ our Lord. Amen.

*

OLORD, from whom all good things do come; grant to all social workers love of Thee and love of men. Give them health; vouchsafe wisdom and diligence, self-denial, courage and humility; grant them holiness. Bless their work for the relief of man's necessities to Thy greater glory; give their work favor in men's eyes. Send forth more laborers, supply their needs, and bring them to the city that knoweth neither want nor wretchedness, where men rest from their labors and are followed by their works; through Jesus Christ our Lord. Amen.

*

LORD, we pray Thee that Thou wilt open our eyes to behold the heaven that lies about us, wherein they walk who, being born to the new life, serve Thee in the clearer vision and the greater joy; through Jesus Christ our Saviour. Amen.

*

OUR Father, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation: But deliver us from evil: For Thine is the kingdom, and the power and the glory, for ever and ever. Amen.

Progress of the Kingdom

WE print this month a thoughtful and impressive study of China's present problems by Frederick W. Stevens, a distinguished engineer who has had ample opportunity to study and to know China. The facts he presents reveal the background against which our mission enterprise is projected. Our chief reason, however, for yielding space so generously to Mr. Stevens is to get for the Church an answer to the question "How can China's American friends help?" as given by the author. "I have come to believe that America's greatest contribution to China, greater than even America's political friendship," says he, "is the work of the American Christian missionaries in China."

So emphatic an opinion from so authoritative a source not primarily prejudiced in favor of missionary activity will prove impressive, we feel, to all who may doubt the imperative nature of this enterprise and certainly will add to the courage and zeal of all who believe that China's first need is the religion of Jesus Christ.

THOSE who insistently and very properly demand records of work actually accomplished by the Church's various agencies will find **The Church** a lot of mighty fine reading matter in the article **Sailor** appearing in this issue describing the work of the Seamen's Church Institute of America, written for **THE SPIRIT OF MISSIONS** by the Rev. William T. Weston, general secretary of that organization. Never once does this article ramble off among the mights, coulds, woulds, or shoulds of the potential mode.

The idea of using the radio to direct

the treatment of ill or injured seamen hundreds or thousands of miles from shore is in all probability the very last word in Christian social service practically at work.

Elsewhere we stress the value of the blue print as against the snapshot and commend this Institute as realizing in the highest degree the wisdom and value of having a blue print program and building intelligently upon it.

LAST month **THE SPIRIT OF MISSIONS** was able to call attention briefly to a very serious disaster that has befallen the work of the **Tornado** Church in South Dakota. **Causes** This month we give further **Havoc** details from Bishop Burleson himself, showing that the damage was, if anything, more severe than our earlier reports indicated. The loss of eight of ten mission chapels is a fairly appalling percentage and the practical sympathy of the whole Church certainly will go out to Bishop Burleson and his brave people so that generous giving direct to him may swiftly restore this work.

The tornado provided the usual strange tales. There is the case of the Bishop's chair, torn from the chancel of Holy Comforter Church and carried through the air to come to rest finally right side up practically uninjured in the midst of a corn field. And then there is the case of the chapel floor and baptismal font shown in one of our illustrations. The chapel was lifted bodily from its foundations and carried three hundred feet, settling with a jolt that completely obliterated the building, leaving only the floor intact in a field with the baptismal font upright and uninjured—and there it still stands.

In a message to the Church Bishop

THE SPIRIT OF MISSIONS

Burleson puts the case thus: "If the work inaugurated by Bishop Hare in South Dakota has won your approval let it now have your support as we labor to replace that which has been destroyed."

TALK fests, "Cha-talk-quas," group gatherings bent upon entertainment, and the whole realm of kindred futilities, are indicted in a sentence to be found in our

Too Few Blue Prints brief summary of the Toronto Conference of Social Service Workers of the Church, which complains that very often there are "too many snapshots and too few blue prints."

Interested groups within the Church have faced the social implication of the Gospel in all its varied phases long enough now to need no further emotional and inspirational stimulus. These workers find themselves facing real problems, in almost every instance hedged about by difficulties of ignorance and prejudice, and having in themselves factors of baffling difficulty only to be solved by patient study through long intelligent experimentation done in the always prayerful hope that little by little solutions may be found.

This is the real purpose of every conference that faces these issues. There is no longer a place in programs for mere rhetoric. The job is to unfold the actual problem and discover the most promising remedy; not to revel in snapshots but, through the agency of group thought, appraisal and decision, to reveal blue prints which may be the basis of slow, tedious, often painful building.

This was the spirit at Toronto. There was little, if any, wasted time. The large representative group consecrated to social service met face to face, discussed outstanding problems, learned what experience had taught authoritative craftsmen, stored these away as elements in blue prints to be the basis of their own improved technic. The conference set a high standard and was

of real value. Dean Lathrop presided and contributed out of the wealth of his experience numerous illuminating comments upon the ideals of his department of the National Council of the Church. His continual insistence upon the blue print idea blocked tangents of discussion and carried through a four days' program with a precision that materially enhanced the general result.

The conference was international. It revealed that in all probability there are too few meetings face to face with the personnel of the Church of England in Canada. Kindred problems face us and the fellowship always is wholesome. The Canadian Church has always been represented at social service conferences on this side of the border by one or two of its leaders. It is to be hoped that next year's conference will find a generous group of our brethren "over there" coming to add their knowledge to ours.

MISS LINDLEY records her experiences in the district of Anking in this issue. Next month Shanghai will end the journey so far as **Miss** Lindley's mission fields of this Church **Tour** are concerned. Miss Lindley will then visit India in the progress of her world tour.

This beyond doubt will prove a most interesting experience. India is the center of gripping events in the religious, political and economic realms. The mass movement of out-caste Hindus toward Christianity in recent years has thrilled all who work and pray and yearn for the coming of the kingdom of Christ on earth. It has been estimated that ten thousand of these lowly people have been baptized every month during a period of four or five years by various Christian missions. And more recently come definite assurances that this conquest has spread to the educated classes of India.

Meantime the movement to make the Church in India independent, that is to say, dis-established, is well under way. The most outstanding personality in India today is Mr. Gandhi. He is not

a Christian yet frankly draws practically all of his inspiration from the New Testament and one close to him has said that it is impossible to tell where his Hinduism ends and his Christianity begins, for without being an acknowledged Christian his life reflects much of the spirit of the Sermon on the Mount.

The emancipation of India's women makes progress. Miss Lindley is to be envied as she has opportunity to see and to study Indian conditions at first hand. We look forward with pleasure to presenting something of her impressions in the pages of this magazine.

SUMMER is here and the vacation spirit grips us. A real rest, however, is not to drop everything and to spend days or weeks or months even in empty idleness. Re-creation springs from change, from diversity of interest, from variety of effort. This glorious season may very well be made a period of restfulness, of physical rehabilitation, and at the same time be made to serve a useful purpose for the mind and the spirit. Reading is an accepted vacation enterprise. Many will revel in the frivolities of fiction to the exclusion of every other form. Here lies an opportunity to make vacation time a period of profit. The Bible and a Prayer Book belong in the equipment of every vacationist and, along with these, books instructive, inspirational, dealing with the major interests of life, will prove in the long run more entertaining, more profitable than the customary unbroken diet of "light" reading.

For every Church worker the summer period, when organized activity is at lowest ebb, offers excellent opportunity for stock taking of past effort, of appraisal of success and failure, and for the formation of improved programs of personal and joint activities.

A summer whose enterprises are interspersed with worth-while reading and constructive thought will prove inspiring and helpful while it lasts and

will precede an autumn full of good works.

There is no dearth of worth-while reading. Anyone familiar with the present-day book shop cannot fail to be impressed by the tremendous output of volumes dealing with religion, sociology, psychology, and kindred subjects. Many literary notables of this Church in England and in America contribute to the available supply. Why not an hour-a-day club which during July and August will seek in religious books, to mention no other worthy type, moral determination, spiritual strength, mental stimulus, abiding faith?

AN impressive feature of religious activity of the summer is the summer school. In America this year three hundred and forty-six of **Our Summer Schools** such schools and conferences have been scheduled. The Department of Religious Education in the June issue of **THE SPIRIT OF MISSIONS** listed forty of these as belonging to this Church, in all probability an incomplete list. Most of these are schools in a literal sense. For brief periods there is intensive training in all the major fields of religious activity. All ages are represented with perhaps a predominance of upper 'teen ages. It is unfortunate that more of the mature workers of the Church now actively engaged in fulfilling its various responsibilities do not avail themselves of these opportunities. However, the conference and summer school idea has caught the imagination of the youth of the Church, its leaders tomorrow, and beyond doubt another generation will reap a splendid harvest from work like that described elsewhere in this issue.

Vacation summer schools in individual parishes, conferences, and a wide range of other activities pretty thoroughly explode the idea that the Church folds its tents in summer. We certainly owe a debt of gratitude to those pioneers who began a movement which has proved of such value to the Church.

The National Council

Is the Board of Directors of the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.

and is also the Executive Board which carries into execution the general lines of work prescribed by

THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.

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The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

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Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

The Italian Conference

A SUCCESSFUL three-day conference of our Italian clergy and others engaged in Italian work was held in June at the beautiful Newark Diocesan Camp near the Delaware Water Gap.

Archdeacon White, Diocesan Director of Foreign-Born Work for Pennsylvania, conducted a very helpful Quiet Day. The Secretary of the Foreign-Born Americans Division, who called the conference, presided. Prepared papers were read and many important matters discussed. The conclusions reached clear up a number of uncertain points about the needs and methods of this all-important work for the three millions of unchurched Italians in America. It is intended to mimeograph the proceedings, papers and conclusions, so that they may be available for all doing, or desirous to begin, Italian work.

In addition to resolutions of sympathy for one of the Italian priests whose wife had died and for two who had illness in their families, the following resolutions were adopted:

Resolved: That the Italian Conference be held from year to year, meeting preferably in the different parishes and missions where Italian work is carried on.

Resolved: That the Seminaries and and Deaconess Training Schools be urged to undertake special courses for

the training of students for work among the foreign-born, especially Italians; including study of racial and ecclesiastical backgrounds, language and literature.

Resolved: That this Conference approves of the magazine "La Sentinella", now being published by the Italian Priests' Fellowship and respectfully asks the National Council and the Bishops having Italian work under their jurisdiction to share with them its financial support.

Resolved: That the Foreign-Born Americans Division be requested to publish tracts for the use of Italians, which shall be translations of existing tracts in English.

Resolved: That the National Council be asked to provide financial assistance for the collegiate and theological education of young men of Italian race, in preparation for Church work among their own people.

Resolved: That every Italian Roman priest and Protestant minister desiring to be received or ordained into the ministry of this Church be given his year of probation with an Italian priest.

Resolved: That the Woman's Auxiliary be made acquainted with the great need for women workers among Italians, and that it is urged that this need be

considered in making appropriations from the United Offering.

Resolved: That it is the opinion of this Conference that work among Italians can be done in an ordinary American parish along the lines suggested by the Rev. Kenneth R. Forbes's paper, and the results of our discussion thereon.

Resolved: That we desire to state to the Church that we are continuing the practice—universal among our Italian missions—of the use of the English language in at least half our services, and that our purpose is not the establish-

ment of Italian but American parishes.

The seventh resolution is especially important. It followed long and very encouraging discussion on how any ordinary parish may reach the Italians within its bounds, which obviously must be the most usual way of filling this tremendous need in the lives of the largest of the immigrant groups in our country.

Before adjourning resolutions were adopted expressing the gratitude of the Conference to the chairman, the secretary, the diocese and the camp director, Canon Leslie.

Educational Division

William C. Sturgis, Ph.D., Secretary

Material on China

MR. BASIL MATHEWS said recently of China today:

"Everything is challenged on the earth and in the heavens: religion, marriage, family affection, respect of son for father, or pupil for teacher, or servant for master.

"All the palings are down. No taboos are held sacred. Every stone is overturned. Nothing has any authority until it has been accepted by the individual judgment.

"Every presupposition of the past is challenged with a rather strident and quite insistent 'Why'? It (the New Thought Movement) is a stupendous *enfant terrible* in a three-thousand-year-old house.

"It is out to rebuild the social order from the very foundations. It is after a new order at any cost."

Probably the best presentation of this situation in China, so trenchantly described by Mr. Mathews, is given in a small book by four Chinese, T. T. Lew, Hu Shih, Y. Y. Tsu, and Cheng Ching Li, entitled *China Today Through Chinese Eyes*. This little book, first published in 1923, has been out of print for some months, but a new edition has been prepared and is now ready for distribution. Written by Chinese who have had some experience in the West and are thoroughly conversant with trends and tendencies in their own land, this book is of great significance and importance to anyone who would understand China. Something of the scope of the volume may be seen in the chapter heads—*China Today*, *China's Renaissance*, *The Literary Revolution in China*, *The Confucian God-Idea*, *Present Tendencies in Chinese Buddhism*, *The Impression of Christianity Made Upon the Chinese People through Contact with the Christian Nations of the West*, and *The Chinese Church*. The whole book is exceedingly timely but the last two chapters

are of particular interest. Every leader of a study class will find this book a good one with which to be familiar. It may be secured from the Bookstore, 281 Fourth Avenue, New York, at \$1.25 a copy.

There is such a wealth of material on China—both in books and magazines—that it is almost impossible to keep pace with the output. Those who are interested in China will like to hear of two recent additions to the Church Missions House Library. *My Chinese Days* by Gulielma F. Alsop (Little Brown & Co., \$2.00) is a charming account of the life and customs and superstitions of China as seen by a young woman who went out to serve as a medical missionary in Shanghai. Not greatly different, but covering a wider range of territory and a greater opportunity for observation, is J. H. Marsh's account of the life of a foreign official in China, under the title *The Charm of the Middle Kingdom* (Little Brown & Co., \$3.00). Official duties took the author to Moukden, Peking, Tientsin, and into the jungle of the south; his contacts were with princes and princesses, with coolies and beggars, and with officials and merchants. Out of all his experience he has painted a picture of China—north and south, treaty port and interior, foreign concession and native city—that is well worth reading. Both of these books should prove valuable in enabling those of us who have not been to China to see that country.

During June, Supplement No. 1 to the *Handbook on the Philippine Islands* was distributed to purchasers of the Handbook. This supplementary page brings the story of our work in the Philippines up to the close of 1923. It will be included in all copies of the Handbook.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

Training for Social Service

WHAT is the answer when somebody asks, "How should I fit myself for social service work?"

The answer is twofold, as the definition of social service is twofold. The primary object of a parish program of social service is to awaken the social conscience. Therefore, those who assume that task should have as a group, first, the social mindedness that sees the large issues involved, and secondly, some understanding of how to organize and carry out the educational program. That involves the proper use of publicity—how to announce meetings, group discussions and so forth in a way which will interest; it involves the use of good judgment in picking out proper persons to make presentations; it involves the teaching point of view which will ensure the offering of channels of expression to the conscience which has been aroused. Of the group that undertakes this work in a parish, not everyone will have all the qualifications but the group will have them all as a group.

The second object of the parish program is to engage in social service activity as the local needs may suggest. That means work under the supervision of a trained

worker or on one's own initiative, and in the latter case should, generally speaking, be undertaken only by those who have had the necessary experience and instruction. Social work has some of the aspects of a science. It has accumulated a body of facts, has drawn from them certain conclusions, and has verified those conclusions. If you think you would like to know that science, seek out the nearest social agency and ask for advice. Courses will be suggested and places named where they may be obtained.

But if this is to be your avocation and you intend only to be a volunteer worker, let a trained worker, inside the Church or out, a Church Mission of Help worker for example, or a case worker in the Charity Organization Society, suggest books for you to read so that you may have a background, and then embrace an aspect of the work which you can do under supervision. The distress and the weaknesses, the misery and misfortune which such work takes us into, are a challenge equally to the heart and the mind. We must bring to these problems every bit of training, direction, and knowledge that is available. This department or your diocesan office will take up individually any requests for guidance that come in.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

Report for 1923

WE wish it were possible to distribute the Annual Report of the Woman's Auxiliary more generally. Copies are sent to the diocesan presidents, who, as far as they can, transmit items of interest contained in the report to the parochial leaders. We are hoping, however, through the columns of THE SPIRIT OF MISSIONS, to reach a larger number of Auxiliary members than would otherwise be possible, with the record of the work done by the Auxiliary during the year 1923.

We are well along in the year 1924 but much of the best work of the year is done in the fall when, after the summer's rest, the officers and members take up their work with renewed enthusiasm. May we hope that the record of work well done which the

report so plainly shows may prove an inspiration for greater efforts in the months which before the end of the year are bringing to us their opportunity.

Report blanks were sent to 102 branches and 84 replies were received. From them the following facts have been obtained:

There are 4,051 parish branches in these 84 diocesan branches, while 951 other groups report through the Woman's Auxiliary. The nature of these groups will be of interest. They are as follows: Church Service League Units; Guilds; The Church Periodical Club; Girls' Friendly Society; The Young People's Society; The Church School Service League; Altar Guilds, while one diocese reports that two men's Guilds and three boys' organizations reported some of their work through

THE SPIRIT OF MISSIONS

the Woman's Auxiliary. One hundred and ninety-two of these organizations were in parishes where there was no branch of the Woman's Auxiliary, the remaining 759 in parishes where a branch of the Woman's Auxiliary existed. This record of coöperation is truly an inspiring one.

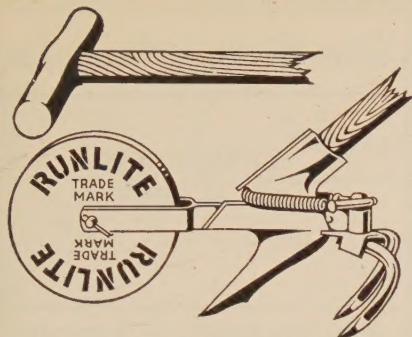
We wish that it were possible to transcribe all the replies to the question: "Has the past year been a successful or an unsuccessful one?" The answers with the reasons following furnish an interesting record of the year's work. The details are of necessity scanty, but from the bare facts which are all that the report blank can give, one gains a remarkably clear idea of the branches' history for the past twelve months. It is all such interesting reading! Fifty branches report a successful year: twelve emphasize the statement by the phrase, "very successful" and two affirm that the year has been the most successful in their history! Some other replies are as follows: One says, "Half and half—materially the year has been successful, but spiritually we need a wider vision and greater faith." Another, "yes and no." "Yes" because a larger number than ever before are interested and working. "No" because owing to serious damage to the State by floods and droughts our gifts have decreased. One branch reports "neither successful nor unsuccessful."

Those who find it impossible to report a year of unqualified success are struggling with situations which for one reason or another are difficult and this accounts for the fact that their record has not been all that they would wish. It is in itself ground for encouragement that in spite of hardships they have been able to go forward. The reasons for success which the reports give should be carefully noted for they are most significant. Here summarized are a few as they appear, some repeated many times: The consecrated work of the diocesan officers; the fact that the diocesan officers have been able to visit the parish branches; a wider interest in all the work of the Auxiliary; a better attendance than ever before at all meetings both diocesan and parish—at one meeting every parish in the diocese was represented; a growing interest in the five fields of service; a large number of new women interested; more young women working in the parish branches; increased interest in the educational work; a larger number of discussion groups; the branches working in closer co-operation with the bishops and with the parish clergy; many new branches; increased number of givers to the United Thank Offering; more pledges in spite of hard times; all obligations met in spite of bank failures. One of the dioceses in the "very successful" group reports new branches and all pledges met and overpaid for the first time in years. Another coöperation of officers and members with joy

shown in service. Several speak of more intelligent interest shown. The relationship between this and the growth of the educational work seems clear. Many reports speak of the increase in the number of those interested in the supply work, in two dioceses the amount of such work being doubled. One diocese reports as the main reason for its successful year the response of all forces in the diocese to coöperative effort, several dioceses speak especially of co-operation on the part of guild members. Two missionary districts where distances are great and where the work is carried on under difficulties unknown in more compact dioceses, mentioned as one factor in their success a growing sense on the part of the women of their responsibility for the work of the whole Church, one adding, "much interest aroused in small places where there are no organized branches of the Auxiliary—twelve such places helping with the supply work and with the United Thank Offering." Two dioceses report as contributing to their success a growing sense of fellowship. One summary of the reasons for a successful year though coming from a strong diocese is so typical of what in varying degree seems to be almost a common experience that we quote it in full: "The amount of our gifts and supply work and the number of study classes have exceeded past records, but the growing sense of fellowship and the effort to develop spiritual power have been our greatest encouragement." It is gratifying to find in many of the reports, among the reasons given for a successful year, the deepening of the spiritual life. Several branches give the following specific instances, one diocese reports: "No prayer leaflets ever subscribed for before, now the number of subscribers is 692"; another, that in every parish branch there are subscribers to the leaflet. Many say more corporate communions, more prayer groups, an increase in devotion and spirituality in the parish branches. An analysis of these reasons for the successful year shows that they fall under three general heads; spiritual growth, growth in knowledge of the Church's task, and a growing desire for closer coöperation with other organizations and with individuals. These principles of growth are sound ones and to know that our progress during 1923 is built on such sure foundations is a cause for deep thankfulness.

It is gratifying to learn of the progress of the United Thank Offering; only three dioceses report a decrease in the amount compared with that of three years ago. Many of the dioceses found it impossible to make the comparison asked for, however, so it seemed wiser not to publish in this report such figures as were given.

[In the July number, on page 484, there appeared a part of the report—a further instalment we are printing in this issue.]



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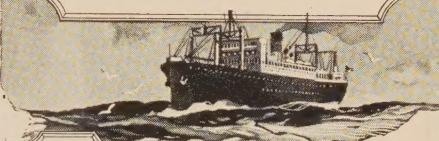
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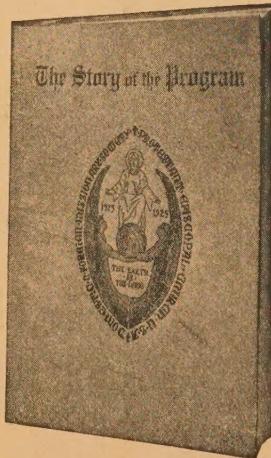
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